THE

Baptist Magazine.

JULY, 1823.

BRIEF MEMOIR OF MRS. AGNES LISTER,

Wife of JAMES LISTER, Baptist Minister in Liverpool.

AGNES GILMOUR was born in June, 1774, on her father's farm, called the Glen, nearly five miles west from Falkirk, in Scotland. Her father was Mr. John Gilmour, and her mother Christiana Patrick; both of whom were descended from ancestors eminent for worldly respectability and christian piety. In 1778, her father having sold his estate to advantage, removed to Glasgow, for the purpose of giving the best education which that city afforded to a large family of sons and daughters. He lived to a great age, and held for many years the respectable station of an elder in the kirk of Scotland. Her mother possessed a superior mind, and highly-cultivated talents, united with great dignity and sweetness of manners. Under the care of such parents, my Agnes was early initiated into the knowledge of that book which makes men wise to salvation, through faith in Christ Jesus. It was customary in those days for professors to devote a part of each Sabbath for the catechetical instruction of their children, and to employ that excellent compend of divine truth, the "Shorter Catechism." But while a child, my Agnes was favoured with a "higher Teacher." The eternal Spirit began, when she was very young, to draw her to the Saviour of perishing men. She was drawn, not by a revelation of his terrors, but of his love. Of a lively mind, of ardent affections, of a social disposition, she felt the superior attractions of Jesus to those of any employment, or any juvenile amusement. The hours which might have been spent in play, and with her school companions, she devoted to reading and prayer and meditation. Solitude and retirement were her delight. Electing mercy saved her from the follies and vanities and sins of early youth. Before she reached her twelfth year, she could not be satisfied without a public avowal of her attachment to that Saviour who had won her affections. After much hesitation, she was introduced to Mr. Williamson, an evangelical clergyman of Glasgow, who after a full and satisfactory examination of his youthful candidate, admitted her to the table of the Lord. This was in 1786; and for a period of thirty-six years she held fast her profession, she kept her garments unspotted by the flesh, and through the power of Omnipotent grace ran well to the end. About the same period many young converts, under the ministry of Mr. Williamson, joined the communion of the kirk, and walked with her for many years in the narrow way to life. Some of these yet remain in Glasgow, to

adorn their profession; but the greater part have fallen asleep in the Lord.

In 1795 she removed to Edinburgh, to reside with one of her brothers, who was beginning business there. Her residence in the Scottish capital was for three years, and afforded her, to the end of her life, a subject for delightful remembrance. Edinburgh furnished her with a society exactly adapted to her taste. From the ministry of the late truly pious and evangelical David Dickson she learnt and enjoyed much; and from the friendship of his godly partner and excellent family she received the kindest and most unremitted attentions. The warmth of her affections, the mildness of her temper, the soundness of her understanding, and the urbanity of her manners, formed her in a high degree for christian fellowship, and the closest attachments; and in a very short time she contracted several intimacies, which were never broken till they were suspended by death.

During her residence at Edinburgh, her conscience compelled her to take one step, which for a while clouded her sunshine, and interrupted her enjoyments. She left the kirk, and united with the new Independents. It was very painful to one of her warm and ardent feelings to forsake the fellowship of any whom she loved; but she saw it right to sacrifice feeling to duty, nor did she ever repent the step. She highly valued purity of church communion, and during the remainder of her pilgrimage she laid increasing stress upon it. The purity of communion which she prized was that of the saints. She was one with believers of every denomination; she loved the friends of Jesus wherever she found them; and judged it a duty, and esteemed it an honour, to hold the most unreserved intercourse with them, to co-operate with them in every scriptural measure for the advancement of Messiah's kingdom, and to sit down at the Lord's table on earth with all whom she hoped to worship with in heaven.

By the removal of her brother from Edinburgh, her lot was again cast in Glasgow; and she returned to her father's house in 1798. Mr. Gilmour lived in a retired situation, delightfully situated in the fields, at a short distance from the city. In this sequestered spot she spent a few years, chiefly occupied with the culture of her own mind, the discharge of domestic duties, and the care of a much-afflicted mother. But christian excellence cannot be covered. In the large circle of pious persons for which Glasgow is so distinguished, she soon renewed her former attachments, and formed others of a similar description. In co-operation with them, she zealously yet modestly entered into various plans, as at Edinburgh, for mutual edification, and for the diffusion of gospel truth. She was one of the first and most active members of the Ladies' Benevolent Society in Glasgow, the operations of which are now conducted on so large a scale. In this undertaking of love, which was then in its infancy, it is not easy to say which was the most prominent feature in the character of Agnes Gilmour, her compassion for the destitute, her labour of love, or her solicitude to shrink from public observation.

In November, 1801, I entered on my public ministry in Glasgow, and enjoyed the attendance

occasionally of our Lord's friends in different denominations. My public station frequently introduced me to the scenes of sorrow and distress, which it was the great end of the Ladies' Benevolent Society to relieve; and I must not conceal, that the piety, affection, kindness, and steadfastness, which Agnes Gilmour displayed in discharging the duties of her station in that society, first fixed my heart unalterably on one who was destined to be the partner of my joys and sorrows for more than twenty years in the wilderness.

She became my wife in October 1802. Early in March 1803, a very few months after our marriage, I removed to Liverpool, where a wise and gracious Providence has seen it right to keep me ever since in the midst of an affectionate people, and where the remaining part of my Agnes's career was to be accomplished.

The station of a minister's wife is of the first importance and difficulty. Her husband's comfort is in a great measure in her hands. If he enter into the spirit of his office, he is habitually at home, and spends much time in his study. To such a man, the possession of a spiritual companion, a domestic friend, kind, attentive, soothing, entering into all his plans, equally interested as himself in the success of his ministry and the good of his family, is an invaluable treasure. It is not for me to say what helps I have derived during twenty years from the faith, the piety, the wisdom, the prudence, the zeal, of one of the noblest of her sex. This is tender ground, too tender for me to linger upon. I shall therefore briefly state those parts of her character which came more before the eye of her household, and of the church with which she was connected. The detail is entered upon for the sake of the survivors—her children, her friends, her former associates; to do honour to her memory as a saint of the Lord, and to that grace which shone so conspicuously in her deportment.

She spent daily a portion of her time in perusing the sacred scriptures, in secret prayer, and in devout meditations. She prized greatly, she sought ardently, and she enjoyed frequently and largely the sensible presence of God. In an early part of her christian life, during her residence in Edinburgh, she suffered much from mental depression, from the prevalence of despondency, and from the want of divine consolation. A striking picture of her inward conflict at this time, and the manner of her deliverance, is drawn in a letter of hers written to a correspondent in Glasgow, from which perhaps some extracts may be published at the end of this Memoir. For several years past her faith in the Saviour was strong, her assurance of the divine favour equable, and her freedom of access to a throne of grace very great. When necessity called me from home, she conducted domestic worship with singular ability, discovering an ardour of devotional feeling, an acquaintance with the human heart, and a familiarity with holy write which made a deep impression on her household. But secret prayer was her delight. She loved to be alone, to meditate freely and intensely on divine things, till she felt their influence on her heart; till her mind received from them an impression of spirituality, purity, peace, and love. Her daily, her habitual,

intercourse with Jesus by faith and prayer, was the living spring of that serenity and cheerfulness, that consistency and steadfastness in his ways, which she so eminently possessed.

Besides the daily lessons given to her children, furnished by the ever-varying incidents of life, she devoted the evening of the Lord's day to catechetical instruction. She taught them to pray; she prayed for them; she prayed with them apart. The salvation of their souls was her chief concern, and to this every domestic arrangement was made subservient.

In the family, every part of her deportment harmonized with her precepts and instructions. In her temper, her conversation, and her domestic employments, she placed before her children the result of those principles, and the model of that character, which she wished them to possess. Her natural mildness and affability and cheerfulness, heightened and softened by divine grace, rendered her very amiable in the household, and recommended to her family that doctrine of God her Saviour which was dearer to her than life. Her mildness was accompanied with decision and firmness, which completed the consistency of her conduct. She was the christian mistress and mother. For though her station was public, yet being a lover of home, of privacy, of seclusion, she entered into all the minutiæ of family concerns; and while her mind was expanded by useful knowledge, and elevated by the noblest prospects of eternity, she never considered the most trivial matters, connected with the order and happiness of the house, below her inspection or her performance.

It is surely unnecessary to remind the church of which she was so long a useful member, of her excellencies in that relation. She possessed an ardent missionary spirit. This flame she caught in her youth in Scotland, where it burst forth nearly about the same time as in England. While in England the Baptist and London Missionary Societies commenced their operations on a large scale, institutions of the same class were formed in Glasgow and Edinburgh; and many individuals there came forward to consecrate, some their property, and others their persons, to the cause of the Redeemer. This spirit my Agnes cherished during the whole period of her profession; and she continued to the last to enjoy the purest satisfaction from perusing the records of the triumphant progress of Jesus in heathen lands.

This temper of mind rendered her solicitous to spread the knowledge of Christ in her own little circle; in the pursuit of which she united prudence and meekness and firmness. She sought the acquaintance and cultivated the good will of the youth; she guided, advised, admonished, encouraged them; she lent them suitable books, and entered freely into the workings of their minds. And it is gratifying to record, that her exertions among the young have, in many instances, been crowned with success.

She paid special attention to the poor. She was seen occasionally in the houses of the rich; her education and acquirements fitted her for the higher classes of society; and some of her first and best and most tried friends were to be found among them; but her time and attention, so far as

they could be spared from her family, were principally devoted to the Lord's poor. From the more public services of charitable institutions, her great modesty united with her domestic burdens to restrain her. Her offices of love, and her benefactions, were generally of the most secret nature, and were often kept from the husband of her bosom. The day approaches when they will be revealed and rewarded.

She took a lively interest in the conduct of professors, as bringing either much honour or much dishonour to the cause of Christ. The falls of eminent professors deeply affected her, and have been known to destroy her appetite and her sleep. She mourned for the enemies of the cross, for the men who held the form and denied the power of godliness.

She was partial to prayer meetings, as promoting a devotional spirit, and particularly as favourable to intimate christian communion and friendship. Among the Lord's people she sought out, or rather attracted to her, such as were most spiritual and godly and affectionate; enjoying and cultivating their friendship with ardour and perseverance. Warmth and constancy are seldom united: in her they were both conspicuous, and her first friends remained with her to the last. It is true that in some instances her frank and generous disposition led her to place a premature confidence, and that she suffered much from such precipitance. In the selection and cultivation of her connexions, however, she was generally highly favoured—and she is now gone to that general assembly where former friendships will be recommenced, and new ones made, never to be changed or diminished or suspended any more.

In the world with which she had occasional intercourse, her deportment was equally becoming. She had numerous relatives, and was solicitous to recommend to them that gospel, of which she had known the power, and tasted the sweetness. For several years after her removal to Liverpool, distance precluded much personal intercourse with them. Latterly, this difficulty had been greatly diminished, by the facility of intercourse afforded us from the establishment of steam-packets between Liverpool and Greenock. Without obtruding on any her special and decided views and feelings on the gospel method of salvation, she contrived to place before them the realities of an eternal world, and more by her temper and conduct than by formal statements, to recommend to them the person and work and salvation of the great Deliverer.

For many years she had frequently suffered severely from attacks of acute disease, and mercifully recovered from them. These attacks and recoveries so often repeated, while they rendered death and its consequences familiar to her, led her family to view her numerous fits of illness with less dread. Even when her last indisposition laid hold of her firmly, her husband and her children little apprehended its rapid march, and its serious termination. In the spring of 1822, she had a severe and tedious attack in the chest, attended and followed by several threatening symptoms. As the summer came on, this illness abated, her vigour and spirits returned, and health seemed once more to claim the ascendency. Early in the autumn, a small tumour appeared in the

right breast, and produced alarm. After some consultation with medical men in this vicinity, she complied with the request of her husband and family to visit London for further advice and aid. She herself considered the complaint as most probably fatal; nor did this conviction produce any grief or depression. I noticed her for a day or two, as if occupied with some mighty inward conflict. She sought retirement and solitude, and was absorbed in secret prayer. One day, on my entering the parlour, she rose from the sofa hastily, took hold of my hand, and looking kindly in my face, she said with great fervour and solemnity, "The bitterness of death is past." "Yes, if this be the messenger of death, I welcome it." She had long been in the habit of speaking freely of the heavenly world, of her prospects there, and of her own departure. Such expressions, therefore, as were common to her during what proved her last attack, passed among us without making any special impression. On the ears of others who occasionally visited her they fell with great weight, and produced a conviction of christian serenity and hope, which it is my prayer may never be erased.

Her affection for me, united with her uncommonly strong feelings, prevented her from conversing freely and directly with me on the solemn topic of her dissolution. It was more than either of us could endure. Yes, we had been long united as one flesh and one spirit in this gloomy wilderness, and the prospect of separation, *even for a few years*, or for any time, was inexpressibly distressing.

Before she repaired to London last Christmas, she put her house in order, as one who might never return. She remained in London nearly three weeks, consulted some of the first surgeons, and derived apparently much relief from their prescriptions. Her principal comfort in London, however, was from the sympathy and attention and affection of christian friends. Some of them were much struck with the heavenly frame of her mind. Her body seemed healthy, her natural spirits as lively as ever. Her mind had a tone of spirituality, which to experienced christians intimated a speedy ascension to the glorious Head of the church. She took advantage of her distance from her husband and family, and the scene of all her worldly labours, to disentangle her affections from every earthly object and pursuit, every joy and care. Her beloved Master also favoured her with uncommon manifestations of his presence, of the heavenly felicity, and of her own interest in his soul. He had so unveiled to her, while in the metropolis, the beauties of his face, and the splendours of the celestial sanctuary, that ever afterwards she refused to descend, to take a part any more in the business of the world, or even in domestic concerns. He had said to her, "Come up hither;" and she continued to hear that voice, and to gird up the loins of her mind, and to trim her lamp for the coming of her bridegroom. To a friend, who could not repress her anguish in the thought of parting with her, she said with great animation, "What difference is it to me, if it be my Father's will, whether I be with the church below, or the church above?"

For a few days after her return from London, her vigour and

health and spirits appeared even greater than before the journey, and any complaints which she uttered of pain or weakness were imputed to cold or fatigue. Scarcely a week however elapsed, before she was permanently confined to her bed. She suffered acute and unremitted pain for about six weeks, and left us on Wednesday, March 12, to see the face, and enjoy the love, and share the glories of her first and best and unchanging friend.

Thus lived and died this excellent saint. She has left me in the wilderness to feel and lament her loss; and (I would hope and pray) to be a follower of her who, through faith and patience, is now inheriting the promises. My daily, my hourly prayer, is, that this bereavement may be truly sanctified to the church of which she was a member, to her large family, and her mourning partner. Yes, my Agnes, thou wast dear, very dear to me in this life! The marriage-tie is now broken by our Father's hand; thou art no more my wife—but thou art my sister, my friend in Jesus; and our temporary separation, (I hope and humbly trust,) will be followed by an eternal reunion in that world where sin and sorrow and death shall never be known!

Copy of a Letter from Miss Agnes Gilmour to Miss Jennet Anderson of Glasgow, dated Edinburgh, Dec. 23, 1796.—*Original with James Lister, her husband, Liverpool,* 1823.

(Mrs. Lister died March 12, 1823, after an illness of six weeks.)

Dearly beloved in the Lord,

I again embrace with pleasure an opportunity of dropping you a few lines, in this valley of tears; which I trust we are only travelling through to our Father's house. I hope we are the sheep of Christ, and have heard his voice, and have felt the power of his constraining grace, enabling us to leave all and follow him, whither he will be pleased in his infinite wisdom to lead us.

Christ having once taken possession of a poor sinner's heart, makes there a blank, which nothing but himself can fill. His sheep know his voice; and his faithfulness is pledged that they *shall* follow him. This is indeed a great mystery, grace preserved and keeping its ground in the midst of so much opposition, and in the midst of so many enemies; the worst of which are those of our own hearts. Yet, behold grace triumphing over them, and making the sinner even to abhor himself in dust and ashes, on account of sin which dwelleth in him. This is a great mystery, better felt than expressed, and which eternity alone can unfold.

My dear friend, as we both entered on this way about the same time, and were companions and fellow-travellers together in the fervour of our *first love*, so I cannot help thinking that we are entitled to know the progress of a work of grace in each other, as long as Providence puts it in our power. In a letter from you some time ago, you desired me to make some things more plain; which I now presume to do as far as God shall enable me, to the praise of free, rich, and sovereign grace.

Dear Jennet, since I came here, I have enjoyed many great and precious privileges. We have the gospel in purity and plenty. Scarcely a month passes over our heads, but we have the opportunity of commemorating the dying love of *our dear Lord*. But

however delightful these advantages are, as the means through which the Lord deigns to hold communion with his people, yet in his own time and way, he will teach his own, that Paul may plant and Apollos may water, that God alone can give the increase, and that without the influences of his Spirit, they are as wells without water and clouds without rain. I can from experience say, I have found it to be the case with me.—Dear Jennet, you desire to know some of the causes of the deep distress under which for some time I was permitted to labour. And, first of all, a sweet sense of the Divine favour, which for some time I had enjoyed, enabling me to say with Paul, "I can do all things through Christ strengthening me," was succeeded by a dark and gloomy night of desertion. All my sins were set in array against me, and in particular the natural enmity of the heart *against* God, and in rejecting an offered Saviour. I stood also condemned by God's holy law, and heard the thunders of Sinai: Satan likewise was permitted to throw in his fiery darts. I had some time such a view of the spiritual enemies within, as made me often say, I shall surely fall one day or other by their hand. One evening particularly, at the church, during *an examination*, when the servant of God was showing the infinite evil of sin, I had there such a view of my own heart, and of the spiritual enemies in it, that I could willingly have embraced death to be absent from the body of sin and death. This was an evening I shall never forget. I was surely for some time nearly bereaved of my senses. I looked on my right hand—all refuge failed me.—Those who boast of man's free-will to repent when he pleases, and to become religious, had they felt for one quarter of an hour what I then did, would for ever have given up the argument. I saw that I was condemned. I saw also that salvation was offered to me in the gospel; but found I was so utterly depraved, that I had neither the will nor the power to accept it. So that unless it had been as really applied as it was offered, I must for ever have perished, for any ability I had to receive it.

But in this awful season, Jesus stepped in and revealed his name as the Saviour from sin; and showed me that these enemies, which I so much feared, were all conquered by *Him*. I then had such a view of the sufferings of Christ as made me cry out, What must the substance have been to him, when the shadows are so awful! What must the floods of divine wrath have been, when one drop—when the very apprehension of it fills the soul with such astonishment! No wonder then that we hear that spotless Lamb of God, caught in the thickets of divine wrath, exclaim as man, "If it be possible, let this cup pass from me!" but adding, with holy submission, "Not my will, but thine be done." There we have the strongest proof of the Father's bearing a part in our salvation. It even *pleased* the Father to bruise him. Well might the Psalmist cry out, "Who knoweth the power of thy anger?"

But this frame of mind did not last long. The time of deliverance was not yet come. My former desponding state of mind soon returned; and had not the Lord upheld, I had been utterly cast down. This state of mind appeared to all around me by the

loss of my bodily health. Every attention was paid me; and I was often visited by that faithful servant of God, the Rev. David Dickson. May the Lord reward him for his labours of love to me! But this, instead of yielding me comfort, added to my pain, that I was taken for what I was not.

"When with rebukes Thou dost correct
Man for iniquity,
Thou wast'st his beauty like a moth:
Sure each man's vanity."

Some things in Divine Providence also had a very dark aspect to me; yet in my gloomiest times I found these two passages yield me a great deal of support; "Surely, when he hath tried me, I shall come forth as gold;"—and "It is enough that the disciple be as his Master, and the servant as his Lord." I was kept in this state of mind for about three months, when over the bounds which the Lord had set to it it was not permitted to pass.

Our last Communion-sabbath in Edinburgh was to me a day of the power of his resurrection, when he was pleased to say to the prisoner, "Go forth;" it was a great day of the son of man. His servant [the minister whom she attended] was remarkably assisted in the morning; but for my part I could do nothing but weep over my dark case. When I arose to approach a communion-table, I indeed trembled at the consequences; but when I was sat down, that dear servant of God, Mr. Macnair, rose with these words, "Simon, son of Jonas, lovest thou me?" This was spoken home to my heart; the bonds with which I had long been bound were quite broken asunder; and I was made to reply, "Lord, thou knowest all things; thou knowest that I desire to love Thee above every other object." I had then *such* a discovery of God's sovereignty in these three things. 1. In his choice of the elect. *They* were the children of wrath, even as others; therefore, free-love was the cause of his choice. Not unto us, but unto thy name be all the praise.

2. His sovereignty in the dispensations of his *grace*. He leads the blind by a way they know not, in paths they had never trod. To some He gives more, to others less comfort, as his infinite wisdom sees meet; and in all this he is sovereign.

3. In the dispensations of his Providence. He alone has a right to dispose of his people as He sees best. He alone has their real interest at heart; and it is enough that He hath promised, that his grace shall be sufficient for us, and his strength be perfected in our weakness.

Since that time I have enjoyed a peace and joy in believing, which the world can neither give nor take away; and the calm, you may be assured, has been doubly sweet after such a storm. Whether shall we be most astonished, at God's condescension, or our own unworthiness? May He lead us to admire his grace more and more! which is the earnest prayer of

Your unworthy correspondent,
AGNES GILMOUR.

P.S. I am afraid that I have worn out your patience with the length of the imperfect narration. Words can never express what I then felt. Need I tell you, that these lines are intended for your own perusal only?

ON SLAVERY.

FELLOW CHRISTIANS,

The design of the following remarks is to direct your attention to the subject of slavery; more especially as it exists in our West India colonies.

It is now about sixteen years since the slave-trade in the British dominions was abolished by law. The difficulties which the friends of the abolition of that nefarious traffick had to encounter, are fresh in your recollection. Nor can you forget how, in spite of ridicule, insult, and repeated defeats, by persevering patience, they were, under God, the means of removing this national sin. It should, however, be borne in mind, that though the slave-trade is legally abolished, yet slavery exists; and that at the present time in the British West India possessions alone,(excluding from our view the colonies of other nations,) there are no less than EIGHT HUNDRED THOUSAND of our fellow-creatures under the bondage of slavery.—It is a lamentable fact, that although sixteen years have elapsed since the slave-trade has been legally abolished, yet in a covert way it has been carried on; and that nothing has yet been done towards producing the gradual abolition of slavery itself. It is high time for the British nation to awake from its slumber, and to see whether something cannot be effected to produce this desirable event. An abolition of slavery must not only be devoutly wished by the friends of humanity, but it is the imperious duty of all persons who have the least claim to benevolence, to use every effort to accomplish it.

It would very much conduce to bring about this important end, that the inhabitants of this country should have set before them, in the language of truth and soberness, the real condition of that part of our fellow-subjects who are at this moment in a state of slavery. Were this done in a proper manner, I cannot but believe that Britons would instantly devise some means for the annihilation of this prodigious evil.

When the horrors of slavery are mentioned, reference is not exclusively or principally made to those extraordinary instances of barbarity with which our ears were pained during the contest for the abolition of the traffick; nor to cases similar to those of Huggins in Nevis; or Hodge in Tortola; or Rawlins in St. Kitt's; which, when published about ten years since, excited the astonishment and indignation of the English public, (though where unlimited power is put into the hands of persons in the situations of slave-masters and slave-drivers, such instances are probably not uncommon;) but it is the sufferings of the slave population in Jamaica, where we have been desired to look for the fairest samples of West India society, to which your attention is now directed.

There has been a most interesting pamphlet lately published, containing about 120 pages, entitled "Negro Slavery; or a View of some of the more prominent Features of that State of Society, as it exists in the United States of America, and in the Colonies of the West Indies, especially in Jamaica." Its object is to "furnish the public with a plain, authentic, and unvarnished picture of Negro Slavery, not as it may have existed at some antecedent period of time, but as it exists at the present moment, both

in the United States of America, and in the European colonies of the West Indies, which have been peopled by imported Africans." —This work is earnestly recommended to all the readers of this small essay; any facts which are here adduced, except further reference be made, will be founded on the statement of this pamphlet.

It is well known that labour in the West Indies, in the open field, especially during the hottest part of the year, is exceedingly severe; but when this labour is driven to extremity, without any of those horrible punishments which are so dreadful, the sufferings of the slave population must be trying to contemplate. It appears that one of the most worthy and intelligent men connected with the West Indies sent over thither a clergyman, to superintend the religious instruction of his negroes, and to ameliorate, as far as possible, their condition. Four hundred hogsheads of sugar were accustomed to be raised from his estate. It does not appear that this was more than an average quantity required in similar circumstances; but supposing that this was more than could be produced without extreme labour, he remitted one-fourth part, and ordered that only three hundred annually should be demanded from his estates. This is a pleasing fact, and says much on behalf of this gentleman, that must be pleasing to a benevolent mind. But while this is the case, the condition of the slaves under this reduced standard of labour, shows how much severer must be the situation of those negroes who are not favoured with so humane a proprietor. According to the testimony of the clergyman it appears, that notwithstanding this reduction in their labours, yet during crop-time, which lasts about four months in the year, the slaves are obliged to labour six days and three nights in the week. And as, with the exception of a few herrings and other trifling things, they are required to cultivate a small plat of ground for their own subsistence, it necessarily follows, during crop-time, that the Sabbath is the only day on which this culture can be carried on; that the Sabbath is the only day on which they can go to market to sell their produce, and buy what things are necessary for them; that the Sabbath, therefore, instead of being a day in which the body rests from the severe toils of the week, and the mind obtains the instructions and consolations of religion, must be spent in labouring in the field, in trafficking in the market, (which is often at a distance of several miles from their habitations,) and consequently in violating the express mandate of heaven. How distressing to the humane and pious mind must this view be, of the bodily sufferings, and inattention to religious culture, of so many hundreds of thousands of our fellow-subjects, all under the control of Britain! And if this be a correct description of a favoured establishment, and under a considerate proprietor, what must be the situation of those who have to toil beneath oppressive masters, and endure still heavier bondage! — What the state of morals must be in such circumstances, both among white men and men of colour, may be easily supposed; but we cannot do better to illustrate this part of our address, than to quote the words of the clergyman to whom we have referred above. "The state of morals and religion is as

bad as can well be conceived, both among Whites and Blacks. With scarcely any exceptions, all of the former description, residing on plantations, live in a state of open and avowed concubinage with black or coloured women. The general profligacy in this respect is perfectly notorious and undisguised; and one effect of it is, that the young women on estates, instead of becoming mothers of children, are at an early age made the mere instruments of licentious gratification. It is well known that the morals of nineteen out of twenty white men are ruined before they have been a month in the island. They get into habits of debauchery, and every idea of religion vanishes. He does not recollect a single white man there, who showed any serious concern about religion, excepting some Missionaries. There is no regular marriage instituted among the slaves: he never heard of any attempt by agreement between masters, to bring together on the same plantation, a man and wife who lived on different plantations. Nor could it in general be of any very great use to do so, while there is no such thing among them as a marriage-tie." What must we think of the state of morals, when we are informed, that when a visiter goes to the house of a decent planter, and stays all night, * * * * * * * * * *

Can any thing more strongly paint the state of our unhappy slaves, and its miserable effects upon the morals of our white brethren?

To the punishments inflicted on the Negroes, your attention is next directed. By a colonial law, no slave-driver is permitted to inflict above thirteen lashes at once on any slave, except in the presence of an overseer. But if the overseer be present, thirty-nine lashes may be given, which number cannot be legally exceeded. Now when it is recollected that in our colonies, no black person can in any instance give evidence against a white man, it is evident, that in cases where the slave-driver, or the overseer, has been incensed, it is only for them to inflict a punishment where no white person is present, and then an indefinite number of lashes may be laid upon the body of the helpless victim, and the brutal despot will escape with impunity.

When in addition to this you take into the account the nature of those floggings; that the whip is probably of equal power in inflicting suffering with the whalebone which carters use in England; that this whip, when dexterously applied, is said to make an impression upon a deal board; that this instrument of punishment is applied to the naked body, and this in the most indecent manner; who can think of what hundreds and thousands, over whom the legislature of our country exercises a control, are daily suffering, without being filled with indignation and horror? But we cannot better illustrate this than by a few extracts from the pamphlet to which we have alluded. If the details are distressing, and even disgusting, let it be recollected that it is by such faithful narrations, the public must be excited to activity, in shaking off the miseries which otherwise we sanction.

"Whether the offender be male or female, precisely the same course is pursued. The p*st****rs are made bare, and the offender is extended prone on the ground, the hands and feet being firmly held and extended by other slaves;

when the driver with his long and heavy whip, inflicts, under the eye of the overseer, the number of lashes he may order; each lash when the skin is tender, and not rendered callous by repeated punishments, making an incision on the p*st****rs, and thirty or forty such lashes leaving them in a dreadfully lacerated and bleeding state. Even those that have become the most callous, cannot long resist the force of this terrible instrument, when applied by a skilful hand, but become also raw and bloody: indeed no strength of skin can withstand its reiterated application." "It is common also for Negroes who have been guilty of what is deemed a serious offence, to be worked all day in the field, and during the intervals of labour, as well as during the whole night, to be confined with their feet fast in the stocks. In the case of one Negro who was so confined for some weeks, Mrs. — begged Lord — to obtain a remission of his punishment, but did not succeed. Another Negro belonging to the estate was a notorious runaway. Being taken, he was flogged in the usual manner, as severely as he well could bear, and then made to work in the field. During the interval of dinner-time he was regularly placed in the stocks, and in them also he was confined the whole night. When the lacerations produced by the flogging he had received were sufficiently healed, he was flogged a second time. While the sores were still unhealed, one of the book-keepers told Mr. — that maggots had bred in the lacerated flesh. Mr. — mentioned the circumstance to the attorney, who did not manifest any surprise in hearing it. An old African negro, well known to Mr. — who appeared to possess a sound and superior mind, and was reckoned the best watchman on the estate, was placed to watch the provision grounds for the use of the overseer's house. These were robbed, and the robbery being imputed to his neglect, he received a very severe flogging. The old man declared (Mr. — does not vouch for the truth of the excuse) that he could not help what had happened, the grounds being too extensive for him to guard them effectually, so that while he was on one side of them, the Negroes could easily steal on the other. The flogging made a great alteration in the old man, and he never seemed well after it. In two or three weeks another robbery occurring, he received a still more severe flogging than before. One morning while Mr. and Mrs. — were at breakfast, they heard a groaning, and going to the window, saw this poor man in such a state as made Mrs. — shrink back with horror. Mr. — went out to him, and found his p*st****rs, which were completely exposed, much lacerated, and bleeding dreadfully. He seemed much exhausted. He attempted to explain the cause, but was incapable from fatigue and suffering. A negro boy standing by, the old man pointed to him, and said, 'Massa, him tell you.' The poor old man from this time was never well or cheerful, and he soon afterwards died."

We shall take the liberty of quoting a few miscellaneous extracts on the condition of the slaves. "A large proportion of the estates are mortgaged; and estates are frequently sold to pay off the debts upon them. The slaves themselves too, or a part of them, are often seized, for the payment of the master's debts;

and this is done without any reference, in a multitude of cases, to family connexions. It is felt by them as a grievous hardship to be separated from their connexions; it sometimes produces a species of rebellion, and has been known to occasion the death of many, through the distress of mind which it produces. Just before Mr. — quitted the island, as he was walking in the streets of Lucca, the port-town of Hanover, in company with the captain of the vessel in which he had taken his passage, they saw an old man who appeared to have been recently flogged. He was standing in the public street with his p*st****rs exposed and bleeding; and yet he seemed to excite no attention whatever from any one but Mr. — and his captain."

One thing more it may be requisite to state.—A slave in the British West-India colonies has, on the present system, but little hope of obtaining his emancipation from slavery. Whether born in Africa or in our own islands, he can scarcely expect to gain the boon of liberty by any labours he may undertake, or any suffering which he endures. Task work is very uncommon in Jamaica. It is held to be dangerous to allow the slave much spare time; difficulties are thrown in the way of manumission; so that the poor injured African has nothing to look forward to, but to die under this galling yoke. How this must embitter the cup of slavery, will be apparent to every reflecting mind. Is it any wonder that suicide is common; that the poor desponding captive puts an end to his miserable existence, either by direct or indirect methods? It is humiliating to contrast, in this view of the case, the condition of the English negro with that of the slave in the Spanish colonies. England has been long famed for her liberty, her humanity, her benevolence, and her philanthropic institutions. But, alas! her slave population has not been benefited by these fair attributes of the British character. In the Spanish Island of Cuba, we are informed that facilities for the emancipation of slaves are held out; and that, besides the Sabbath, one day in each week is allotted for the negroes' own use. It not unfrequently happens, in consequence of this time being their own, that by skill, labour, frugality, and economy, a slave is able to purchase of his master an additional day—afterwards another day—and another, till having redeemed each day as his own, he becomes a freed man by the dint of his own exertions. Under such circumstances hope springs up in his mind, and mitigates the bitterness of his condition. And many of these manumitted slaves have in this way become useful members of the community. But in the colonies belonging to England, difficulties are placed in the way of a slave's redeeming himself, so that he has scarcely any thing before him except hopeless despair. Why is it that Britain does not extend the influence of her constitution to her colonies? Is she to be surpassed in humanity, even by despotic nations, for the sake of accursed gain?

But it may be said by many, after reading the above, We admit the statements to be correct, and feel deeply on account of the degradation and misery endured by the injured slaves; but what can we do towards ameliorating their situation, and restoring them to freedom? The reply is, Much.

If all persons had reasoned as you now do, when efforts were made to abolish the Slave Trade, it probably would have been in full operation at this hour. Let every one who reads this paper try whether something cannot be effected towards this desirable end. You may all bring the case in prayer, before that God who has the hearts of all men in his hands, and can turn them, like rivers of waters, whithersoever he pleases. He who rescued Israel from the hand of the oppressor, in reply to the supplications of the afflicted, can listen to your requests on behalf of the most oppressed of mankind. You can circulate information upon this subject around you, and thus induce others to co-operate with you in this great work. You may, each of you in your different neighbourhoods, endeavour to obtain petitions to be presented to both Houses of Parliament, requesting them to take the affair into their serious consideration, and adopt such measures for the gradual abolition of slavery as in their wisdom they shall deem expedient and just. Were this method universally resorted to, it would force the subject on the attention of our legislators; and though for a time these petitions may prove unsuccessful, yet if annually persevered in, the voice of the people in such a cause could not continually be lifted up in vain. There must be a sufficiency of humanity and virtue in the senate of the nation, if the case were properly laid before them, to induce them to rescue such a multitude of their fellow-subjects from the misery and degradation which now envelope them.

POOR BLIND JANE.

"Seasons return; but not to me returns
Day, or the sweet approach of ev'n or morn,
Or sight of vernal bloom, or summer's rose,
Or flocks, or herds, or human face divine;
But clouds instead, and ever during dark
Surrounds me." *Milton.*

Poor Blind Jane has frequently spent a day in my habitation. Like her Lord, till lately, she has had none of her own. She possesses much good sense, has a mind most deeply imbued with undissembled piety, and is evidently habituated to frequent meditation.

One evening I made some inquiry into the principal events of her life: I wrote a part of her little history, though she was unconscious of the circumstance, from her own lips. It was nearly as follows:

"I was the youngest of eleven children. My father was the manager of some lime-works; he was a man of very sober and industrious habits. I knew, however, but little of him, as I had the misfortune to lose him when very young, and I was left, with seven other little ones, to the care of my poor bereaved mother.

"To my poor mother I was always the source of much anxiety and sorrow, as I was blind from my birth. She felt more for me, than for all her other children. I have heard her say, that as my eyes were apparently bright and good, she did not discover my want of sight till I began to walk, and that she then immediately took me to many of the principal medical gentlemen; but all their kind efforts were utterly in vain; they left me, as they found me, surrounded with total darkness.

"I have also heard my mother say, that she had some neighbours who were so unfeeling, and so wicked, as to reproach her on account of the blindness of her child; intimating, that it was a judgment on her for her sins. She used to tell me, that she felt much consolation on this subject from John ix. 2, 3. Our Lord's disciples asked him, saying, 'Master, who did sin, this man, or

his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him.' This, my mother said, she hoped would be the case with me.

"My poor mother struggled hard to procure us a living. She laboured diligently through the day, and often through the night, and fared hardly too. She made gloves, and took in knitting, and I used very early to go out to nurse the neighbours' children. My mother used every morning to take me, and my little brothers and sisters, and read a chapter or two, and then knelt down and prayed with us. She was accustomed to say, That prayer never hindered any body, and that she found it fitted her for the labours of the day. I was about twenty years of age when she was taken with the fever; she was very happy in her affliction, till three days before she died, during which she was delirious. Her memory will be ever dear to me; and I earnestly hope to follow her on earth, so far as she followed Christ, and at last to follow her to glory. I well recollect kneeling down, and commending her departing spirit into the hands of my dear Saviour.

"The Lord early sought me, and taught me to love his great and holy name. When I was about ten years of age, I was deeply convinced that my heart must be changed by the grace and Spirit of God, or that I could never be happy. I also saw, that I must fly for refuge to Jesus Christ as my only Saviour, and have an interest in his love. I knew I was a sinner, and I was greatly alarmed lest I should be cut off in my sins, and finally perish. I employed many hours of the day, and of the night too, at a throne of grace, crying to God that he would have mercy on me through Jesus Christ. One evening, as I was peculiarly overwhelmed, I cried with great earnestness to the Friend of sinners; suddenly hope sprung up in my heart, and I thought I heard a voice repeatedly uttering the promise, 'I will not, I will not leave thee,—I will never, never, never forsake thee.' This gracious declaration afforded me much comfort; this I thought was all I wanted, and very often since this passage of scripture has been matter of pleasing meditation, and grateful joy,—

'Which promise oft I call to mind,
As through some lonely path I go;
And sacred consolation find,
And strength to fight with every foe.'

"I shall never forget this period of my life; it was a season of peculiar joy to me. I often rose at four o'clock in the morning, and walked in our little garden for prayer and meditation. I was delighted with the singing of the birds, and what I had heard of the works of creation occurred to my recollection, and raised my thoughts to God.

"After the death of my mother, a brother who resided at B. wished me to live with him. He was always very kind to me; but his wife treated me very cruelly, often denying me the necessaries of life. Even when exceedingly ill, she refused to bring me a little water. For five or six years my poor sister-in-law did all she could to make my life miserable. But God brought me out of this house of bondage. A person, who knew of my situation, invited me to live in her family. I went,—there were five children; I endeavoured to make myself useful, and I taught them to read many chapters in the Bible, and to sew. Here I was indeed at home; but the husband of my friend, through the imprudence of a partner, was cast into prison, and died soon after. The widow and children were then in much affliction, and I left them. But I hear, that God has appeared for them, and they are now in very good circumstances; so true is the promise, 'Leave thy fatherless children alive, and let thy widows trust in me.'

"The blessed God provided for me another habitation: a person who lived in the same yard with my brother, was inclined to give me house-room, on condition that I would help in the family affairs. The mistress used sometimes to read the Bible to me, which was a great privilege and comfort. Oftentimes

in the evening the family would play at cards, and ask me if I would not play, if I could see? I used to tell them, that I thought time too short and too precious to be thus squandered away. I lived here three years, and frequently enjoyed many happy seasons in my chamber in communion with God, or in meditating on passages of his word. I well recollect, that the house was peculiarly quiet on the Sabbath-day, as the mistress would have nothing done which was not necessary. In this respect her conduct was a pattern to many professors of religion. I was not, however, so comfortable as I wished, as I had seldom any one on the Lord's-day to guide me to a place of worship. I was also obliged to put out my washing, and this was a considerable deduction from my little income, which was very small, as I could not get much knitting to do in that neighbourhood. I used to assist in the house-work for my lodging.

"Having the offer of another habitation, I again removed. The family, however, were not what I expected. They were accustomed to sell all day on the Sabbath. The son, who was a methodist, used often to expostulate with his mother on this account. She generally told him, 'That if she were not to sell on Sabbath-days, she should not have anything to do on other days.' But he used to say, 'Mother, if you could but trust God, I am sure you would not be a loser.'

"Soon after this period, I had a gathering in my breast, and went into the hospital. I thought I should have died, but God had mercy on me, and raised me up again, and a poor family gave me lodging for three months. I was then advised, as my health was but bad, to go into the country; when I came into this neighbourhood, where God has raised up many friends, as you well know.

"I got much better from my visit to C***; and about a fortnight after my return to B****, I heard that through the interference of some kind friends, there was a room allotted me in an alms-house: I had been seeking it with much anxiety for five or six years, but had for some time given up all hope of obtaining so desirable a home; and now, without any effort on my part, God sent it me. It is, I assure you, a very comfortable, nice, clean place, for which I am very thankful. How merciful, and how astonishing have been the ways of Divine Providence!

"You have often been so kind as to pity me on account of my blindness; but I am not so helpless as you imagine. There is a poor old woman, who lives in the next room to me in the alms-house, who cannot do much for herself; but I wait on her, wash her clothes, sweep her room, light her fire, cook her victuals, and pour out her tea for her. I am able to mend my clothes, and in every way to do for myself. Perhaps I am more thankful than I should be, even if I could see. When I have made a fire, and it burns up without my having been hurt, I cannot help praising God for it. O I can never be sufficiently thankful.

"I have sometimes indeed, owing to the want of a supply of knitting, or illness, fared hard, and have been reduced to great straits. In one of these seasons I was obliged to sell my table; I was loth to part with it, as I had scowered and coloured it, and every body praised it; but yet I have since thought, that it is a good thing it is gone, as I began to get proud of it, and it brought the same I at first gave for it. In another extremity I began to think what else I could sell; it occurred to me, that I could beg a little boiling water, and so do very well without my tea-kettle; I accordingly sold it for four shillings,—and afterwards a saucepan for two shillings, and then again a fender for one shilling. What a mercy it was that I had them to part with! I do not think I have sold any thing else. Goodness and mercy have always followed me; and having obtained help of God, I continue to this day."

E. H. D.

Southampton.

Obituary and Recent Deaths.

MRS. KNIGHT.

(Concluded from Page 239.)

As soon as she was visited with her last attack, she was enabled to eye the hand of her heavenly Father, and submit to his sovereign will, and for several days together appeared supported, resigned, and happy—breathing out the feelings of her heart in the language of the poet,

"All shall come, and last, and end,
As shall please my heav'nly Friend."

To a friend who visited her, she intimated that she thought she should die before the week was ended. Her friend made some inquiry as to the state of her mind. She replied, "No great flights, but a steady hope and reliance;"—exclaiming, "O what do *they* do that die *without* Christ? I sometimes think, with my thousand infirmities, how shall I do to die *with* him! He *has* been," she said, "and still *is* very precious to me—I cannot tell you *how* precious. O what a perfect and every way complete righteousness! Nothing left to be done—a finished salvation. I have felt," she continued, "as if I could rush into eternity, trusting and venturing upon him;" adding the following lines,

"Other refuge have I none,
Hangs my helpless soul on thee."

Her friend suggested that she was built upon that rock which neither the gates of death or hell would ever be able to prevail against. To which she replied, "I seem as if I had not much to do with either death or hell: *I feel a peace*—I trust I am not deceived. I hope I can say, I *love Christ;* and if I love him, I know it is because he first loved me. And I think I have had a taste of the grapes of Eschol." To another friend she said, "Christ is every thing—I trust we shall meet in heaven." Calling her dear partner to her bedside, with the utmost composure of mind she conversed with him on the probability of her approaching dissolution, and gave particular directions respecting her funeral, and the disposal of her wearing apparel, &c.; and while it was impossible for him to suppress his feelings, she appeared tranquil and serene, expressing an earnest desire that the event might be sanctified to all in the family, but especially to an aged mother, for whose comfort she had manifested the most tender solicitude, and for whose salvation she offered up many fervent petitions to God. On another occasion, she expressed her feelings in the following animated strain. "O what a precious Christ!—What a rock—what a sure foundation—what a suitable Saviour is Christ!—He is just such a Saviour as a poor sinner like me stands in need of." Being some time afterwards in great bodily pain, she said, "The whole need not a physician." A near relative reminded her that she needed him. "Yes," she replied, "I do,—and I trust I have found him. He has enabled me to seek him, and I trust he will receive me;" repeating the following lines,

"And can he have taught me
To trust in his name,
And thus far have brought me
To put me to shame?"

"No, no," she subjoined, "he cannot—he will not." A short period before her dissolution, she said, "I know in whom I have believed, and

I trust he will shine upon me, and light me over that river Jordan. I hope I shall be enabled to die in faith, trusting in Christ alone.—Though he slay me, yet will I trust in him." And then repeated part of the 232d Hymn in Rippon's Selection:

"Come, Lord, and help us to rejoice
In hope that we shall hear thy voice—
Shall one day see our God."

She very much enjoyed the hymn throughout, and endeavoured to sing part of it, laying a particular emphasis on the last verse,

"O dearest Joshua, bring us in," &c.

At an early hour of the day on which she died, an evident change took place; and, as if conscious that the time of her departure was at hand, she addressed her husband in the most affectionate manner, and then committing her soul to the care of her redeeming God, she offered up the most fervent petitions for Divine mercy, support, and deliverance. Shortly afterwards, being so exceedingly oppressed by the accumulated weight of affliction, and consequent exhaustion, she became delirious, excepting lucid intervals, in which state she continued, conflicting with pain and disease, the greater part of the day, until about an hour before she obtained a blessed release; when all became calm and serene, like the setting of the sun on a fine summer's evening. Some of the last words she was understood to utter were, "Dear Jesus—come—make haste—dear Jesus." And so remarkably soft and silent was the manner of her final departure, that it was impossible to tell the exact period at which she breathed her last, and sweetly fell asleep in Jesus.

"One gentle sigh their fetters breaks,
We scarce can say 'They're gone,'
Before the willing spirit takes
Her mansion near the throne."

Her mortal remains were interred at Staughton, on Lord's-day afternoon, February 23. The Rev. T. Middleditch of Biggleswade improved the solemn event from Heb. vi. 12, to a large and apparently deeply affected assembly. As a token of the high estimation in which the dear deceased was held, a considerable part of the congregation appeared in mourning; and, notwithstanding the very unfavourable state of the weather, a long train of respectable married females, members of the church, followed in the sad procession a distance of nearly a mile to the house of God, and from thence to the place of interment.

"I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

REV. THOMAS MILES.

Died, at Aldbro', Suffolk, March 6, the Rev. T. Miles. Scarcely was he permitted to enter upon his labours, in a chapel which he had the pleasure of seeing erected, before he was called, after an illness of eighteen weeks, to enter upon the joy of his Lord. His illness, which was debilitating and painful, he bore with patience, and even with cheerfulness, and regarded its termination as the commencement of everlasting blessedness.

On the 12th, his remains were interred in the Meeting-house, at the foot of the pulpit stairs. On the following Sabbath evening his death was improved by the Rev. R. Robinson of Cratfield (Independent) from Luke xix. 10, to a numerous and attentive audience. It afforded the deceased much pleasure during his illness to reflect that he had not laboured in vain, ten persons having been united to the infant cause, many of whom were converted to God through his instrumentality.

Review.

Remarkable Passages in the Life of William Kiffin; written by himself, and edited from the Original Manuscript, with Notes and Additions, by William Orme. 162 pp. 12mo. Bds. 5s. 6d.

Though the principal part of the original manuscript referred to has been already printed, both in Wilson's History of the Dissenting Churches in London and in Ivimey's History of the English Baptists, yet we feel much obliged to Mr. Orme for having published it entire, and for the valuable collection of "Notes and Additions" which form the Appendix. Some of our readers may not probably know that Mr. Kiffin has a fairer claim to the honour of being the father of the Particular Baptist churches in England than any other person. His principles as a Calvinist, as a strict communionist, as an opposer of what is now called Catholic emancipation,—as the determined enemy of despotic power in the government, and the hearty friend of the principles of our glorious revolution,—are those by which the body of the English Baptists have always been distinguished.

But it is because this little work contains so much experimental religion in some of its "most remarkable passages," and so clearly demonstrates the fact that *when a man's ways please the Lord, he maketh even his enemies to be at peace with him*, that we particularly recommend it. It will form a good accompaniment to the Life of Bunyan, who was one of Mr. Kiffin's contemporaries, and on the subject of the Terms of Communion his chief opponent.

Mr Orme assigns a reason for publishing this manuscript, which to us appears very singular, and destitute of force. He says, (Introduction, P. iv.)

"The appearance of 'Peveril of the Peak' confirmed my determination to publish. The attentive reader of that work, who may deign to cast his eye over the following pages, must be struck with various points of resemblance between its puritanical hero Major Bridgenorth, and the honest and venerable William Kiffin. Both belonged to the same class of religious professors; both made considerable fortunes during the period of religious dudgeon; both exercised their talents in the field, and their gifts in the church; and both were the subjects of heavy domestic misfortunes, involved in religious persecution, or in the calamities of political intrigue. Here, however, I must stop. Bridgenorth is a caricature, the creature of fiction, and designed to ridicule either the profession, or the weaknesses, of religious persons. Kiffin is a real character,—possessing, it is true, a few peculiarities, but embodying the substantial excellencies of Christianity, which the author of the Scottish Novels seems little capable of estimating."

Nothing can be a greater mistake than to say that Major Bridgenorth and William Kiffin "belonged to the same class of religious professors." —*Bridgenorth* was a *Presbyterian*—Mr. Kiffin a *Baptist;* which religious denominations, during the period of the civil war, were at the Antipodes of the religious world, being as remote from each other as the persecutors and the persecuted; and even after the restoration, the Presbyterians had no dealings with the Baptists, until their vain attempts to be included in a Comprehension, which the Baptists never desired, and their being involved in similar persecutions, melted them down into the general mass of Nonconformists. "They both made considerable fortunes during the period of civil dudgeon." Very true. But Mr. Kiffin obtained his fortune by the blessing of God on his pursuits as a merchant, "having nothing to do with public places, or public lands." Bridgenorth obtained his fortune by having to do with both, and in consequence of such employments and purchases.—"Both exercised their talents in the field, and their gifts in the church." Mr. Kiffin had commissions in the *City Militia*, first a Captain's, and then a Lieutenant-colonel's; but there is

no proof that he was ever "in the field," or that he belonged to the Parliament army, in which Major Bridgenorth cut so distinguished a figure. This engagement was not incompatible with his filling the humble station of pastor in the persecuted church assembling in Devonshire-square, which he always did, even while he held this military commission, and performed those "military services." These remarks are made to show, that Mr. Orme's representation of Mr. Kiffin, "as resembling in many points the puritanical hero of 'Peveril of the Peak,'" is without any foundation. Mr. Kiffin never attempted to overthrow *royalty*, and to substitute a *republican* government; nor was he constantly restless and unhappy because *episcopacy* was established by the state instead of *presbytery*. That he was involved in afflictions arising from "heavy domestic misfortunes," and "religious persecutions," and "political intrigues," are not sufficient "points of resemblance" to lead any one to suppose "the Scottish Novelist" had Mr. Kiffin in his eye. Had all religious persons acted upon the principles of Mr. Kiffin during those troublesome periods, that author would not have been able, with any colour of truth, to introduce the characters either of *Bridgenorth* or of *Solsgrace*, much less of the jesuitical *Simon Canter*. He could not from Mr. Kiffin's Life, with all his skill, have found matter to justify the charges either of "hypocrisy" or "enthusiasm!" We fearlessly challenge any to produce from Mr. Kiffin's manuscript "food for ridicule and satire;" much less for "holding up fanaticism to laughter or abhorrence."

Mr. Orme must be again heard describing the character of Mr. Kiffin. He says,

> "The 'Remarkable Passages in the Life of Kiffin' have no pretensions to equality with the charming effusions of conjugal attachment, or those of the classical and scientific courtier [Evelyn] above referred to. They discover, however, the sentiments and general conduct of another class of persons, the merchants and yeomanry of England, who were the principal actors and sufferers during the civil wars, and the following period. Kiffin I apprehend to be a tolerably accurate *fac-simile* of this numerous body, long respectable for its moral worth, its industrious habits, and its enterprising spirit."

We have no objection to this passage, except so far as it represents Mr. Kiffin as a "merchant and yeoman" merely, thus merging his character as a minister of Christ, and a pastor of a dissenting church. It was the latter employments that formed his *character* and constituted his *chief distinction*. His commission in the City Militia, his engagements as a merchant, and his honours as one of five aldermen when the city was disfranchised, were all subordinate to his office as a Baptist minister. For proof of these remarks, we refer to the "Manuscript," and even the "Notes," which form Mr. Orme's publication.

The prominent feature of Mr. Kiffin's character, and that which ought to have been principally exhibited, is that of A CONSISTENT REFORMER IN THE CHURCH OF CHRIST! Having at an early age, in company with a few serious young men, who met at a Morning-lecture on a Lord's-day in the city, adopted the principles that *the scriptures were the only rule of faith and practice*, he was at length led to form a Baptist church, of which he became the pastor, and continued in that relation for upwards of fifty years. In this situation he braved the dangers of the Star Chamber, when *Laud* exercised ecclesiastical tyranny. As pastor of this church, he was persecuted by the Presbyterians for daring to preach against *Infant-baptism*. Uninfluenced by the love of titles, or the love of clerical distinction, he never became a parish minister, which even some of the Baptists did. Being in subjection to the civil authority, to "the powers that were," whether the *Parliament*, the *Protector*, or the *King*,—he avoided all the misery which many endured when changes in the government took place. Pursuing "the even tenor of his way," he endured the pelting of the storm after the Restoration, as a Dissent-

ing minister; he survived the Revolution, which the deaths of his grandsons had done much to promote; he assisted in bringing the Baptist churches into associated bodies; and he died on the 29th of December, 1701, in the eighty-sixth year of his age, "being great among the Baptists, and accepted of the multitude of his brethren; seeking the wealth of his people, and speaking peace to all his seed."

We fear the high price of this small volume will impede its circulation. We should be happy to see another edition at half the price, at which it might be well afforded.

The Scripture Selection List; compiled principally for the Use of Sunday Schools, but adapted to General and Domestic Reading. By a Sanday School Secretary. 4d.

All scripture is given by inspiration of God, and is profitable for doctrine, reproof, correction, and instruction in righteousness: still, it does not follow that the various chapters of the sacred volume should be read *promiscuously;* that every part of it is equally adapted for *juvenile* lessons; nor indeed for *domestic* reading.

The experienced teacher will at once perceive the desirableness of the plan; and, on examination, the judgment with which it has been executed. Although particularly designed for Sunday Schools, it will be found very useful in every school where the scriptures are read; and deeply do we regret that a school should be found in which they are not read.

We would further recommend it to the notice of those conductors of domestic worship, who have not leisure nor ability to arrange a plan for themselves.

LITERARY INTELLIGENCE.

Just Published.

The Sunday School Preceptor; chiefly designed for the Use of young Teachers, and as a Reward Book for the Senior Scholars. By a Sunday School Teacher. Post 8vo. Price 4s. 6d.

The Paramount Importance of communicating the Gospel to the Heathen considered. A Sermon preached at the Half-yearly Meeting of the Baptist Auxiliary Missionary Society for the Western District, held at Bridgewater, Somerset, April 2, 1823.

Lent Lecture. Plain Proofs against the Invocation and Saints and Angels, and the Veneration of Images. The Arguments of the Roman Catholics in Favour of this Doctrine are calmly considered and plainly answered. In a Discourse delivered in Plunket-street Meeting-house, March 13, 1823. By the Rev. J. Petherick.

In the Press.

And will speedily be Published, in One Vol. 8vo. An Account of the Baptist Mission to the Burman Empire; in a Series of Letters addressed to a Gentleman in London. By Ann H. Judson.

On Female Education: adapted particularly to the Regulation of Schools. 1 Vol. 12mo.

On Comets, by Wm. Cole, Author of Conversations on Algebra. 1 Vol. small 8vo.

Four Treatises, by Mr. I. A. Haldane of Edinburgh.—1. Mystery of Redemption. 2. On the Person of Christ. 3. Doctrine and Duty of Self-examination. 4. On Faith. In 1 small Pocket Volume.

Rev. W. Chaplin's Sermon, preached before the Missionary Society. Price 1s.

Nearly ready for Publication, in *One* Volume, 8vo. (closely printed in double Columns), with a Frontispiece, and comprising nearly One Thousand Articles; the Third London Edition, *greatly* enlarged, of a Dictionary of all Religions, and Religious Sects, Antient and Modern; also, of Ecclesiastical History and Theological Controversy. Originally drawn up by Mrs. Hannah Adams, (Author of a History of the Jews, &c.) and compared with the Fourth American Edition of her Work. Carefully revised and corrected to the present Time, by Thomas Williams, Editor of the last Edition; with Mr. Fuller's Essay on Truth, a brief Missionary Gazetteer, &c. &c.

A new and elegant Edition of the whole Works of Mr. Archibald M'Lean of Edinburgh, now first collected in 7 Vols. 8vo. will be ready in a few Days.

J. Mitchell is preparing for the Press, Introductory Exercises to the Writing of Greek, on a Plan similar to that of his Introductory Latin Exercises

Intelligence, &c.

SOCIETY FOR PROMOTING *Christianity among the Jews.*

MAY 9, a most numerous Meeting was held at Freemasons' Tavern, Sir T. Baring, Bart. in the chair. Above 500 ladies were present. Near the chairman sat Lords Bexley, Gambier, Calthorpe, a Russian Prince, Bishop of Gloucester, &c.

The Subscriptions this year amounted to £10,924. Since the first institution about 300 Jewish children have been educated in the christian faith, none of whom have returned to the errors of their ancestors. Hundreds of thousands of Tracts and Hebrew Testaments have been circulated. Within the year 8824 Bibles and Testaments, and 74,000 Tracts have been issued.

Amongst the ministers were the Bishop of Gloucester, and the Rev. Messrs. Basil Woodd, Hawtrey, Pinkerton, Keiffer, Cunningham, Thistlethwaite, and Marsh.

BRITISH AND FOREIGN *SCHOOL SOCIETY.*

Freemasons' Tavern, May 12, the Duke of Sussex in the chair. The Report (read by Rev. G. Clayton) stated, that in the central schools there are now 500 boys and 300 girls; that 150 wait for admission; that 22,026 have been admitted since 1798; that 57 schools in the metropolis contain 9000 children; the the Inverness Society has established 35 schools containing 1524 scholars; that reading makes great progress in the Highlands; that 727 schools in Ireland contain 51,637 scholars; that above 100,000 copies of useful publications have been circulated in that country; that the Irish poor ardently desire knowledge; that the French government does not warmly support the diffusion of knowledge; that the Spanish government sanctions and promotes the system of mutual instruction, which is rapidly advancing; that our government has introduced the British system into the Ionian islands; that education is making progress in Italy, Russia, India, the Cape of Good Hope, the West India islands, the United States, Nova Scotia, Canada, Monte Video, Columbia, Peru, Chili, &c.

Among the speakers were the names of Rice, Evans, M.P. W. Smith, M.P. Whitmore, M.P. Stapffel, Allen, Lennard, M. P. Key, Williams, M. P. Hume, M. P. Townley (Calcutta), Wilson (Malta), and Paterson (St. Petersburgh). The Persian Ambassador was present.

LONDON HIBERNIAN SOCIETY.

FREEMASONS' TAVERN, May 12, the Duke of Gloucester in the chair. The number of schools in Ireland under the patronage of this Society;—
553 *Day* Schools —— 51,889 Scholars
103 *Sunday* Do. —— 6,824 Do.
128 *Adult* Do. —— 8,160 Do.
About 5-sixths of them are Catholics.

All the speakers agreed that the distresses of Ireland can be removed by nothing but the diffusion of religious knowledge. It gives us great pleasure to find that the funds of the Society are in a flourishing condition. Among the noblemen who addressed the meeting, were the names of *Gloucester, Gosford, Lorton, Gambier,* and *Caledon;* among the gentlemen, those of *Gordon* and *Shore*; among the ministers, those of *Cunningham, Wardlaw, Dillon, Noel,* and *J. Fletcher.*

PORT OF LONDON SOCIETY.

MAY 12, City of London Tavern, Lord Gambier in the chair.

Amongst the speakers, the Rev. E. Irving said, It was a proud situation for him to advocate the cause of those who, on the deck of Fame, had advocated his cause, and that of his fathers, with the best blood of their hearts. Was not every one present moved with a moral, christian, manly feeling, to give to seamen the blessings of religious knowledge? If he could but bestow them upon only one seaman, it would give him the most sweetly-pleasing sensations. There was an opinion, among certain sons of Belial (should he say?) that they were taking away the native spirit of our seamen. On the contrary, they gave them new sinews and new nerves. Christianity was the death of death, and the triumph of everlasting life. He could not forget that service was performed on board our gallant Admiral's ships during the time of the Commonwealth; and that on board the ship of the immortal Nelson there was a Methodist

Association, the religious exercises of which he never would suffer to be disturbed. He could never forget, as a Scotsman, that while his ancestors were struggling against Catholic superstition, they could get no Bibles printed, and the captains of the merchant-vessels brought them to them from Holland. In Leith they had established a Floating Chapel, and had added lodgings for seamen, to keep them out of the snares of vice; and a school for the cabin-boys. He opened the first Floating Chapel in Glasgow; it was on board an American vessel called "The Morning Star." The men listened to him explaining the doctrines of eternal life, with an anxious attention which hung upon his lips. When he prayed for them, there was a solemn silence; but when he came to put up a petition to the Throne of Grace for their wives and children, there burst from them one hallowed sigh of affection; and should they not be taught to pray for those who were so dear to them?

LONDON MISSIONARY SOCIETY.

Queen-street Chapel, May 15, W. A. Hankey, Esq. in the chair.

Report, by Rev. Mr. Arundel.—The christian religion has been introduced into the *Sandwich islands*, among a population of above 100,000 souls.—Civilization and christianity are advancing in *Otaheite*, *Eimeo*, *Huaheine*, &c. The *Tahietan* version of the scriptures is printing.—*Chinese* versions of Jeremiah, Ezekiel, &c. are in the Malacca press.—In *Java*, &c. public worship is statedly carried on in Chinese.—At *Amboyna* Mr. Kam has translated twenty-five of Mr. Burder's Village Sermons into Malay. His church contains 100 members, received in December last.—At *Calcutta*, the native schools are on the increase. In *Chinsurah*, they contain 2500 scholars. At *Madras*, 538. At *Belgaum*, a Brahmin and his wife have been converted. At *Bellary*, the scriptures are translating into Canara. At *Bangalore*, nineteen heathens have been baptized. At *Surat*, the Gujuratee New Testament is nearly finished.—In *Siberia*, the scriptures are translating into Mongolian and Calmuc.—Doddridge's Rise and Progress, and the Pilgrim's Progress are translating into *Modern Greek*.—The intelligence is pleasing from *Africa* and the *West Indies*.—The expenses of the year have been £33,187. 19s. 5d.; the receipts, £32,039. 11s. 1d.

The different motions were enforced by the Rev. Dr. Wardlaw, and the Rev. Messrs. J. Julian, T. Smith of Rotheram, H. Townley, D. Stewart, J. Morison, J. Fletcher, E. Irving, and Mark Wilks.

HOME MISSIONARY SOCIETY.

Spafields Chapel, May 20, Thomas Walker, Esq. in the chair. There are now 24 Stations, and 22 Missionaries, who preach in 189 villages, and have nearly 3000 children in their Sunday Schools. Speakers, Rev. Messrs. Irving, Wardlaw, Lacey, Kilpin of Exeter, Douglas, Irons, Kemp of Cheshunt College, &c. The amount received at the meetings was £260.

THE CONTINENTAL SOCIETY,

For the Diffusion of Religious Knowledge over the Continent of Europe, by Native Local Preachers.

The Fifth Annual Meeting was held May 21, at Freemasons' Hall, and was respectably attended. The President, Sir T. Baring, Bart. M.P. took the chair, and opened the business of the day with some appropriate remarks. Indisposition, however, compelled him to retire before the conclusion of the meeting, when he was succeeded by General Neville, one of the Vice Presidents of the Society.

A very interesting Report was read by the Secretary, the Rev. Isaac Saunders, A.M. and suitable resolutions, founded on the proceedings of the Institution, were moved and seconded by Lord Powerscourt, Spencer Perceval, Esq. the Earl of Rocksavage, the Rev. John Townsend, Wm. Wilberforce, Esq. M.P. the Rev. M. Wilks, the Rev. Edward Irving, Dr. Parker, W. Cunninghame, Esq. Sir C. S. Hunter, Bart. the Rev. A. M'Neil, and the Rev. J. Bunting. The number of agents employed on the Continent is twenty. The gospel has been preached by them in several hundred towns and villages. The expenditure of the last year amounted to £1450. A large number of New Testaments have been distributed. The speeches delivered were very excellent and animating. Great feeling was excited on behalf

of the spiritual necessities of the nations on the Continent, and the sum of £62 was collected.—Reports may be had, and subscriptions received, at the Continental Society Office, 8, St. Andrew's Hill, Doctors' Commons.

Society for the Improvement of Prison Discipline.

Freemasons'-Hall, May 26, His Royal Highness the Duke of Gloucester in the chair.

Whilst the Report details numerous instances of the wretched internal management of prisons, five to seven men locked up nightly in a cell 7 feet by 10—no infirmary—cells used for sick wards—insane men among misdemeanants, &c. it speaks highly in favour of the Tread Mill. It appears that in the nineteen English counties in which criminals have been subjected to the discipline of that machine, they have uniformly, at the expiration of their imprisonment, shown a disposition to forsake their former dissolute habits, and have returned to society much improved. Opinions were read of several medical gentlemen, that the activity which it compels is conducive to health. In the case of females, the machine is so regulated, that they do not suffer a greater punishment than the law contemplates. The exertions in England have had a very great influence on the prisons of Ireland, Hanover, Bavaria, Wirtemburg, Denmark, Russia, Prussia, and Paris. The Ladies' Committees, also, have produced important benefits.

Several noble and distinguished persons were amongst the speakers. Mr. *Wilberforce*, speaking of the present state of our prisons, said,—It is against the feelings of humanity, that such a state of things should continue. He is to be pitied who, when young, committed some imprudence for which in a prison he was suffered to contract habits which were more dangerous to him than the most loathsome diseases of the body, and which sank him below the ordinary level of his species. Not only humanity, but justice, demands that we should make the prisons more fitted for the reception of criminals, that they may not pass on from less to greater crimes, and perfect their criminal education. Let us visit them in prison; let us speak to them in the language of religion; and let us endeavour to make them respectable members of society in the evening of their lives.—We are happy to learn that the Legislature has taken this subject under its consideration.

ORDINATIONS, &c.

April 1, the last half-yearly Association of Baptist ministers and churches, in the West of CORNWALL, was held in Helston. Messrs. Green of Falmouth preached in the morning from Psalm cxxvi. 5, 6; Sprague of Bovey Tracey in the evening, from Isa. lii. 7; and Dore of Redruth on the preceding evening, from Micah vii. 7. Messrs. Smith, Sprague, Gill, and Clarke, engaged in the other services. The next Association to be held at Redruth, October 14. To preach, Messrs. Lane and Clarke.

April 9, the Rev. James M'Pherson, from Edinburgh, (late of Bradford Academy,) was publicly set apart to the pastoral office over the Baptist church, Salthouse-lane, Hull.—Mr. Wm. Wade (late pastor of the church) commenced the service; Mr. Berry of Bishop Burton delivered the introductory discourse, and received Mr. M'Pherson's confession of faith; Dr. Steadman of Bradford offered up the ordination prayer, and delivered the charge from Rom. i. 9; and Mr. Rowse (of Kilham) concluded with prayer.—In the evening Mr. Normanton of Driffield commenced the service; Mr. Joseph Gilbert (Independent) addressed the church from Titus ii. 10; and Mr. Moses Saunders of Bradford Academy concluded with prayer.—The chapel was very much crowded, and all present seemed to be deeply affected, and highly interested. May the Lord appear in his glory, and crown the union with his abundant blessing!

April 29, a new Particular Baptist Chapel was opened at YARMOUTH, (Isle of Wight,) when two sermons were preached; one in the morning by Mr. Mileham of Portsea, (1 Cor. i. 2;) and the other in the evening by Mr. Draper of Southampton, (Heb. vii. 25.) The devotional services were conducted by Messrs. Read, Mursell, Franks, and Clay. The services were well attended, solemn, and highly interesting, and the prospects are encouraging. — Various attempts have been made by Mr. Read, pastor of the Baptist church at Wellow, (a village about two miles from Yarmouth,) to introduce the gospel into this town, but without any permanent success. About four years ago, a few persons, residing in Yarmouth, chiefly members of the church at Wellow, being grieved at the great ignorance of the children

of the poor, and the want of suitable means of education in the town, endeavoured to collect them together on the Sabbath day, to teach them to read the scriptures, and to impart religious instruction to them. Their efforts were attended with success. In a short time the number of their scholars amounted to from 80 to 100; but, owing to the removal of a friend, who *kindly and gratuitously* opened his house to receive them, and there being no other place to be had in the town sufficiently large to accommodate them, they were reluctantly obliged to dismiss one-half, or more, of the children. Their case was laid before the Hants and Wilts Association, who encouraged them to attempt the erection of a place, to be used for the purposes of a school-room and occasional preaching. After patient waiting, and frequent disappointments, they, in a very unexpected, but evidently *providential way*, met with a piece of land for sale, which they immediately purchased, and upon which they have erected the present neat and substantial building, 29 feet by 20. And it is believed that the Lord's set time to favour this benighted town, is now come. Send prosperity, O Lord: hasten it in thy time.—On the Sabbath after the chapel was opened, upwards of 100 children attended the school, and Mr. Read preached to a crowded congregation in the evening.—The expense, including the land-purchase, conveyance, and trust-deed, is £190; towards which these *poor* and *truly-deserving people*, (with a donation of £10 from a *liberal individual* in the neighbourhood,) have raised £40, with an addition of £8, collected at the door at the time of opening the chapel; and for the remainder an appeal must be made to the friends of education and religion. To help them in their good work Mr. Franks has engaged, under the sanction of the Association, to make this appeal, which he must *immediately* commence, as the whole of the burden rests upon *one* individual, who is quite unable to bear it.

April 29, the Rev. G. A. Grant was ordained pastor of the first Baptist church in BACUP. Mr. Belcher, late of Oakham, introduced the service with reading and prayer; Mr. Mann of Shipley described the nature of a christian church; Mr. Heyworth of Cloughfold asked the usual questions, and received the confession of faith; Mr. Mann offered the ordination prayer, with laying on of hands; Dr. Steadman of Bradford gave the charge from Rom. i. 9; Mr. Pilling of Goodshaw Chapel preached to the people from Deut. i. 38, and concluded the morning service. In the evening the congregation reassembled, to witness the ordination of two deacons. Mr. Grant read the scriptures and prayed; Dr. Steadman delivered an address on the nature of the deacon's office, and prayed, with laying on of hands; Mr. Mann addressed the deacons from Zech. iii. 7, and concluded the services of the day, which were very numerously attended, and considered highly interesting.

May 20, a new Baptist Chapel was opened at BACUP, for the use of the church and congregation under the pastoral care of the Rev. F. W. Dyer. Sermons were delivered by the Rev. Dr. Steadman of Bradford, from John iii. 30; Mr. Fisher of Liverpool, from Neh. x. 39; and Mr. Birt of Manchester, from Hosea xiv. 5. The devotional exercises of the day were conducted by Dr. Steadman and Messrs. Trickett of Bramley, Gibson of Hall Fold, Bottomley of Bingley, Jackson of Hebden Bridge, Blackburn of ——, Dyer, minister of the place, and Belcher, late of Oakham.

May 22, the building formerly occupied by the Wesleyans in CANTERBURY having been purchased and commodiously fitted up, was opened as a Baptist place of worship. The ministers who preached were Messrs. Griffin of London, Giles of Chatham, and Uppadine of Hammersmith. The devotional services were conducted by Messrs. Atkinson of Margate, Cramp of St. Peter's, Giles of Eythorne, Martell of Deal, Gates of Sandhurst, Shilling of Bethersden, Dean (Independent) of Sittingbourne, Flint, Dowsett, Waldon, and Kingsford.—Mr. W. J. Cross, late of Bristol Academy, the minister of the place, has been much encouraged by the excellent congregations which *have attended it since it was opened. The collections amounted to* £29.—The meeting-house, which is freehold, is secured in trust for the use of the Baptist Denomination. A Committee, consisting of ministers and others, in London, Canterbury, and the places adjacent, have the conducting of the business until a church is formed, and a pastor settled. The religious public will be applied to for their assistance towards

liquidating the debt which remains upon the place.

May 21, 22. The YORKSHIRE and LANCASHIRE Association of thirty-nine churches, held their annual meeting at Accrington. Sermons were delivered by the Rev. Messrs. Lister of Liverpool, (Jer. xiv. 8, 9;) Fisher of Liverpool, (Rev. iii. 19;) Birt of Manchester, (Rom. vi. 10, 11;) and Larom of Sheffield, (Isa. lv. 10, 11.) The devotional exercises by the Rev. Messrs. Smith of Newcastle-under-Line, Lister of Liverpool, Larom of Sheffield, Birt of Manchester, Grant of Bacup, Heyworth of Cloughfold, Holroyd of Wainsgate, Trickett of Bramley, Scott of Colne, Thompson of Newcastle-under-Line, Stephens of Rochdale, Coloroft of Bolton, Dyer of Bacup, and Harbottle minister of the place. Moderator, Rev. W. Stephens of Rochdale. Clear increase about 120. Circular Letter by Mr. Birt, on *The obligations of christians to observe the Lord's-day*. Next Association at Sheffield. Mr. Lister to write the Letter, on *The duty of church-members to those whom they have excluded for improper conduct*.

May 29, the Rev. James Acworth, M. A. was set apart to the copastorship of the Baptist church in LEEDS.—W. Steadman, D.D. stated the nature and constitution of a church of Christ, and proposed the usual questions; Mr. Thomas Langdon (who for more than forty years has faithfully and affectionately discharged the duties of the pastoral office, but whose age and infirmities have rendered assistance necessary,) offered the ordination prayer; John Ryland, D.D. delivered the charge; and Mr. B. Godwin, Bradford, addressed the church and congregation. The devotional services were conducted by Messrs. E. Parsons, J. Scales, R. W. Hamilton, and J. Mann.—The attendance was numerous and respectable, and the whole service highly interesting.

June 5, the Rev. G. Alvey was publicly recognized as the pastor of the Particular Baptist Church at SOUTHWELL, Nottinghamshire; when Mr. W. Nichols preached an affectionate sermon to the pastor and people, from Phil. i. 9—11. He was assisted in the other interesting services by Mr. J. Coles, formerly pastor of the Baptist church at Gretton, Northamptonshire. It was a season of great solemnity, and will long be remembered as a time of refreshing from the presence of the Lord.

We stop the press, and exclude from the present Number another article, to inform our readers that the BAPTIST HOME MISSIONARY SOCIETY held its Annual Meeting June 17, at the City of London Tavern, Edward Phillips, Esq. in the chair.—This Society now affords assistance to upwards of ONE HUNDRED Village Preachers, whose labours are carried on at about THREE HUNDRED AND FIFTY stations, which are situated in *thirty-four* counties in ENGLAND, and *seven* in the principality of WALES—and with which are connected *one hundred and eight Sunday Schools*. The receipts of the last year amounted to £1059. 18*s*. 8½*d*. being considerably more than those of any former year. There are also many *Local Baptist Itinerant Societies*, of whose expenses we have no account. The Particular Baptist Fund in London expends annually upwards of £2000 in assisting poor churches to support their pastors—many of whom, but for this assistance, would be unable to preach in surrounding villages.—The first number of the "Quarterly Register," containing the operations of this and similar institutions, will be published in September next.—The Meeting was numerously attended; there were many able speakers; and the contributions amounted to nearly *Two Hundred Pounds*.—Subscriptions and Donations will be thankfully received by WILLIAM DAY, Esq. *Treasurer*, 99, Newgate-street; and the Rev. J. EDWARDS, *Secretary*, 21, Thorubaugh-street; of whom may be had the Quarterly Register, Missionary Boxes, Collecting Cards, &c.

CORRESPONDENCE.

We have received some explanatory remarks from our Correspondent at Henley. Had the statement he sent us in May of there being "an Independent church at Rotherfield Grays, situate near Henley," been contained in his first communication, all the obloquy and perplexity it has occasioned would have been prevented. If we had known (as we now do) that contrary opinions, upon the subject of the division which has taken place, are held by ministers of the greatest respectability, we would not have inserted the original article.

SLAVERY: *from a Liverpool Paper.*

From Western India's fertile soil,
Before the eternal throne,
Sighed out by thousands as they toil,
Ascends the negro's groan.

Beyond the Andes' snowy bound,
In rich Potosi's mines,
Immur'd beneath the cavern'd ground,
The wretched bondsman pines.

And where the dark Levantine wave
Assails the Libyan shore,
In bitter toil the galley-slave
Still labours at the oar.

From every clime beneath the skies,
Profan'd by slavery's chain,
The prayers of captive millions rise;
And shall they plead in vain?

Shall man, of little power possess'd,
His fellow-worm enthrall,
And rudely from his brother wrest
A blessing given to all?

Yes, thus it is! Yet not unpaid
His tyranny prevails;
For all his barbarous deeds are weigh'd
In Heaven's unerring scales.

And when the dark and silent grave
Its gloomy jaws shall close,
And the stern master and his slave
Alike in dust repose;

Each bursting sigh, each bitter tear,
Each bosom's tortur'd beat,
Shall then in black array appear
Before the judgment-seat.

Then tremble, tyrant of the day,
And shudder at thy doom;
For know, vain man, thy little sway
Is ended in the tomb.

That home the wretched slave implores,
The tenement of rest,
Which leads him to those smiling shores,
The islands of the blest.

*Verses by the present Bishop of Calcutta.**

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand,
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

What though the spicy breezes
Blow soft o'er Ceylon's isle,
Though every prospect pleases,
And only man is vile?
In vain, with lavish kindness,
The gifts of God are strown;
The heathen, in his blindness,
Bows down to wood and stone.

Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of light deny?
Salvation! Oh Salvation!
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's name.

Waft, waft, ye winds, his story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole;
Till o'er our ransom'd nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

Portsea. C. T. M.

* In our last number they were by mistake attributed to the late Bishop. Our Correspondent having sent us the first two stanzas, we now insert the whole.

Calendar for July.

2. Sun (as to longitude) between the Earth and Herschel VIII. 15 morn.
4. Moon passes Saturn IV. 15 aft.
6. Moon passes Mars I. 51 aft.
6. Moon passes Jupiter X. 30 aft.
7. Moon passes Mercury III. 30 morn.
8. New Moon VI. 40 morn.
8. Moon conceals from London a very small part of the northern limb of the Sun, from V. 28 to V. 40 morn.
9. Ceres south VIII. 2 morn.
11. Moon passes Venus XI. morn.
☞ 17. Jupiter 45′ south of Mars.
23. Full Moon III. 28 morn.
23. Moon passes through the Earth's shadow, but not through the centre of it. Eclipse begins I. 30 morn. Total darkness begins II. 37. She sets totally eclipsed IV. 10.
26. Herschel south X. 15 aft.
31. Moon passes the Pleiades.

Irish Chronicle.

Baptist Society for Promoting the Gospel in Ireland.

The Ninth Anniversary of this Society was held at the City of London Tavern, Bishopsgate-street, on Friday, June 20.—The great room began to fill at six o'clock in the morning. (Breakfast was served in the Coffee-room.) At seven o'clock the seats were all occupied. A few verses of a hymn were sung, and the Rev. W. Shenstone offered up prayer. The question being then put and carried,

Joseph Butterworth, Esq. M.P. on taking the chair, stated that the meeting was convened to hear the Report of the Baptist Society for Promoting the Gospel in Ireland, and had never yet assembled at a crisis so important as the present. The Laws and the Government of that ill-fated country had been set at defiance by a large portion of the population. Human benevolence had, during the last year, been most liberally exerted to supply the wants, and conciliate the affections, of the lower orders in Ireland. We had, however, found, that neither human laws, nor human benevolence, could of themselves effect the happiness of that people, and bring them into social order, without the superior influence of Divine grace on their hearts. We must, therefore, look to a higher power than mere human instruments for accomplishing the great objects we had in view. This Society, most happily, provided the means which, under the blessing of God, might prove of incalculable benefit, especially to the rising generation. Education and the communication of scriptural knowledge would be the best means of promoting social order, and moral and religious improvement. The public papers had reported many particulars of the dreadful state of the South and West of Ireland; but it was too true that the actual condition of things there was much worse than had been generally known in this country. The nightly burnings of property, destruction of cattle, and horrible murders, had now become of common occurrence. In certain districts, there was no security in country places, and the inhabitants had been driven into the towns for safety. These awful facts respecting the conduct of the people too powerfully proved the absence of moral and religious principle. The British nation had of late years made great exertion for the salvation of the heathen world, but surely we ought not to neglect our own countrymen, and expend all our exertions on Missions in remote quarters of the globe; we ought not to confine our labours to distant vineyards, and neglect to sow the seeds of Christianity at home, where there was so large a field, so vast a wilderness. Notwithstanding, however, the awful condition of Ireland during the past year, he believed that the Society would find much encouragement in the details of the Report, which was about to be read, amply sufficient to excite their hopes, and to stimulate their utmost exertions for the support of this excellent Institution. He should not, therefore, longer detain the Meeting, with any farther observations, but request the Secretary to read the Report.

The following are brief Extracts.

"The very destitute circumstances of the *native Irish*, engaged the early attention of this Society; and it is pleasing to know that the apathy which at that time prevailed, has given place to a general concern for supplying them with the means of instruction. Many schools have been established by this, and other societies, wherein those parents who wish it, may have their children instructed in the Irish language: and thousands of copies of the scriptures in Irish have been circulated for their use.

"The sentiments of a Noble Lord, the President of his Majesty's Council, upon this subject, justify the measures which have formed the chief feature of the Society's operations. In a speech at the Nineteenth Anniversary of the British and Foreign Bible Society, the Right Honourable Lord Harrowby, speaking of Ireland, said, 'I cannot sit down without adding one word more, on a subject to which I feel it necessary to advert. From what has been stated in the Report, it is impossible for us not to feel a degree of exultation, in knowing that the word of God has been disseminated, through the instrumentality of this Society, in a nation, (which indeed ought not to be called a distinct nation, because it

is part of ourselves,) *and, in a language in which I should be happy to see still greater exertions made to spread the scriptures—the language of our neighbouring country, Ireland.* I am satisfied if any thing can be found to allay the terrors and to heal the wounds of that unhappy country, it is the dissemination of the Gospel of Peace; and the best mode in which that Gospel can be distributed, and the most likely to overcome the prejudices of the people, is, to present it to them, not in a tongue with which, from the unhappy prepossessions of many minds, they may not associate the most favourable ideas, *but in their own tongue,* divested of every thing that can give it any unfavourable impression.'

"The employment of persons, natives of Ireland, to *read* the scriptures in the Irish language, has proved a happy means for gaining access to the adult part of the population. Their partialities for every thing Irish, have thus been interested, and their prejudices against Protestant Instructors shaken and overcome. Having conveyed the light of the Holy Scriptures to those who inhabit the mountains, bogs, and glens of Ireland; and furnished the *cabins* of those who were formerly known only by the appellation of the 'Wild Irish,' with pure christian instruction, (the glorious principles of the Reformation,) are circumstances that afford indeed matter for abundant thanksgivings to God. There is no instance perhaps in the history of modern Missions, that will more justify the application of the prophet's language:—'*The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light hath sprung up.*'

"The number of the Sabbath and Itinerant Irish Readers of the Scriptures is twenty-four. Some idea of the usefulness of the Sabbath Readers may be formed, from the report of the labours of *five* men in the county of Clare. They have read the scriptures in the Irish language in more than two hundred and fifty distinct cabins. One of them only has taught forty-seven adults to read the Irish perfectly.

"The Committee report that there are ninety-two day schools, and fourteen evening schools for adults, besides several Sunday-schools. There are in Tipperary, Cork, Westmeath, Longford, and Kilkenny, eleven; in Clare and Limerick, seventeen; and in Sligo, Mayo, and Roscommon, sixty-four. The schools contain about 7509 children: all these belong to Roman Catholic parents, excepting about 500, whose parents are Protestants.

"Mr. Wilson gives a statement of the improvement of the children in *three* schools, as it relates to their repeating chapters of the scriptures. Of the children examined upon the forementioned plan, more than sixty repeated ten chapters each; thirty repeated twenty chapters each; eight repeated sixty each; three upwards of one hundred each; two, one hundred and sixteen each; and one the surprising number of one hundred and twenty chapters. These last three were in the 'Haddington School,' supported by a gentleman in Scotland, in which there were seventy-three children present, the whole of whom are the children of Roman Catholic parents.

"The Inspector of the Society's schools in Erris, (situated at the north-west extremity of the kingdom, and where the inhabitants are in a dreadful state of destitution,) says, 'The scriptures are extensively circulated among the Roman Catholics in Erris, by means of our schools. Major B. the chief landholder has lately established a Protestant colony, by giving every Protestant a house and half an acre of land, during two lives. This measure, aided by the efforts of our Society, has already produced many beneficial changes. Several parents who are Roman Catholics, told me that they were very thankful to the charitable people in England, who were giving their children education *gratis*, and that they would not be prevented by either priest or monk, from sending them to the schools. I am happy to say, that one of the priests told me, he was favourable to the schools, and had given an invitation to the Rev. Mr. M'Kaag to come to his house whenever he visited the schools in Erris.'

"The Committee have placed the schools under the inspection of the Readers of the scriptures, and the superintendance of the Itinerant Ministers employed; all of whom have, by their vigilance and integrity, entitled themselves fully to the confidence of the Society. The schools in Connaught are under the active superintendance of the Rev. Josiah Wilson, who resides at Boyle, in the county of Roscommon, and the Rev. John M'Kaag, who lives at Ballina, in the

county of Sligo.' Those in the county of Clare are superintended by the Rev. Wm. Thomas, who resides in Limeric; those in the county of Cork, by the Rev. T. C. Keene, who resides in the city of Cork; and those in the middle counties are regularly visited by the Rev. S. Davis of Clonmel, and the Rev. Isaac M'Carthy of Tullamore.

"Before the Committee close this part of their report, they would remind the Society of advantages resulting from making the native Irish acquainted with the scriptures, as it relates to the peace and welfare of Ireland. All their agents unite in the following testimony of Mr. Wm. Moore:—'Wherever the scriptures are read, or heard, there is loyalty; and I defy the kingdom to produce an instance from the commencement of our Society, of any person who has attended upon the reading of the scriptures, or has read them himself, having been apprehended, or charged with any insurrectionary practices: therefore, if it were only to save great expenses to the government, let the scriptures have free course; and love to England, and loyalty to the government, will be the results.' As a corroboration of this statement, it is gratifying to find, that the late despatches from the Lord Lieutenant of Ireland, respecting the convulsed state of society, mentions 'part of the province of Connaught,' in connection with the province of Ulster, as being perfectly tranquil."

The *Rev. Mr. Barclay*, of Irvine, in Scotland, stood forward to propose the first resolution. There could be but one opionion upon it—that it was of exceeding great interest, and that it called forth the best exertions of all who heard it. He had visited Ireland repeatedly, first on behalf of the India Missions in 1808. It appeared to him at the time that the country was, in the main, spiritually dead, and at rest. The almost only exception which he generally found was in the labours of the Methodists, which, to their great credit, never were checked, however hopeless the surrounding prospect; they were, as it had been justly said, "All at it, and always at it." He was there again with his excellent friend, now near him (Mr. Saffery) in the year 1813. They were both of them deeply moved at the state of the country. He could not help comparing himself and his friend to the messengers who were sent to spy out the land of Canaan. He must confess that he himself was more like one of those unbelieving messengers, and had he been consulted at the time, like them he should have made a bad report of the land. His friend Saffery, however, returned, and behaved more like Caleb and Joshua. He stated the case truly, but in such a manner as encouraged the leaders of Israel to advance.—In short, the report which he gave had the effect of originating the society, and so the first step was taken by the English Baptists towards clearing themselves of the reproach of so long neglecting their duty. Ireland, in their very neighbourhood, had been neglected, while they were sending the gospel to the ends of the earth. They had all been verily guilty in this matter, in forgetting their "little sister"—the "lovely isle of the ocean"—leaving it to be blinded by the superstition of popery, and robbed by its rapacity—blinded and robbed to a degree which was scarcely credible. He would give them an instance which came to his own knowledge. He was crossing the bridge over the canal near to James-street, Dublin. A boy asked alms. He observed suspended from the neck of the boy, who was 10 or 12 years old, a bit of pasteboard, and inquired, "What have you got here, my good boy?" "It is a gospel, sir." —"And who gave you the gospel?" "The priest, sir, who lives in James-street." "And wherefore did the priest give you the gospel?" "I was overtaken with a sickness in the night, and the priest gave me the gospel." "And how much did you pay for the gospel?" "I paid five shillings, sir." Five shillings from this poor little boy, who lived by begging, for a bit of parchment! But for far other purposes than these, Ireland had now come up in remembrance before God, and he had brought her into the remembrance of this people; and therefore from her mud-wall cabins, from the heights of her hills, and from the bottoms of her mountains, we had "heard songs, even glory to the RIGHTEOUS." The cause was so just, the protection of it so high, the purposes so great, that the work must prosper. In Scotland they looked with great interest on the labours of their English brethren as to this subject. The history of the society was known beyond the Tweed, and had excited their prayers and anticipation, and engaged for its success. He himself lived nearly opposite to a near point of the Irish coast. The Irish popula-

tion of course, frequently visited their shores, and their appearance was striking, and full of distress. A female friend of his was sitting at his window, reading the third report of this society, at the time of its publication, when a company of the Irish, who had just landed, was passing up from the harbour to the town in which he lived. Her mind being deeply interested in the accounts of your labours, and affected with their miserable appearance, she gave it relief by the following poetic effusion, that he repeated to the assembly, and which we have procured by the kind attention of a friend.

Erin shall rise! the chains that held
Her captive spirit bound,
Methinks I hear already snapt,
And falling to the ground.

Immur'd in worse than Egypt's night,
We saw our sister lie;
And all unmindful of her plight,
Supinely passed by.

Ah! did we stretch the hand of love
Unto each stranger's child;
And heedless suffer'd her to rove,
So miserably wild.

But now that period deathly cold,
To Erin's past away;
The beams of love which now unfold,
Shall gild her future day.

Hail, Erin, hail! thy Conqueror's near;
He comes, he sees thy ills;
E'en now his chariot wheels we hear
Upon thy distant hills.

Awaken hope, with raptur'd eyes,
Her bright'ning form behold;
And see her from her shackles rise,
To liberty and God.

But, oh! let penitence intrude,
And at her feet bemoan,
To God our deep ingratitude,
To her our hearts of stone.

But while they were thus encouraged to exult, they were also called upon to act, and indeed their exultation was a pledge that they were prepared for this action. Though the object was spiritual, the work itself was in a manner an earthly thing, and pecuniary means were necessary to it. They could never cease till "the little green island" should be covered with the knowledge of the Lord Jesus Christ. These annual meetings were pleasant; they were something like the celebration of harvest-home in husbandry. But, like prudent husbandmen, they must not forget to prepare the seed for other harvests, nor that they would have to continue their exertions. The society was under engagements for £500 to the Treasurer. Christians were too apt, however, to despond; they were ever ready to flag in the Redeemer's cause, and to cry out "there is a lion in the way—we shall be slain in the streets." Let them prefer the resolution of Christian in approaching the house of the Interpreter, and like as with him, the difficulties would be found on approaching them, much less than their fears. He remembered hearing of a person, (who he dared to say was not a Scotsman, but born and nourished on this side of the Tweed) that in such cases of difficulty, adopted as his motto, the three following letters T-R-Y. He recommended this same motto to the society and its members, and not to be discouraged by difficulties, but to TRY and surmount them.

He concluded by moving, "That this Meeting, from the report now read, feels truly grateful that the blessing of God has attended the labours of the society, in promoting religious knowledge, morality, and loyalty, and therefore resolves that the report, considering the information it contains, be adopted and circulated, as well adapted to increase the friends and supporters of the institution."

Rev. J. *Hoby* of London seconded the Resolution. He adverted to those general meetings of Christ's disciples, before the name of Christians had superseded that of Galileans and Nazarenes; and considered that there was a degree of resemblance between those now held by various societies, and some of which we have the records in the Acts of the Apostles. If there was much which might be contrasted with the simplicity of primitive times, there was a happy approximation in the motives which influence the emotions inspired, and the measures adopted. He had no wish to intermeddle with politics, but was reminded of a meeting, lately held in that room, by many points of similarity in the condition of the two countries, Spain and Ireland. The same causes, popery and priest-craft, had produced similar results in both; but "the weapons of our warfare are not carnal, but mighty through God." He was struck with the propriety of the terms in the Resolution, "for promoting religious knowledge, morality, and loyalty;" this supposed *ignorance, immorality*, and *insurrec-*

tion. Not only were the terms proper, but the order of them was admirable. For without *religious knowledge* there could be no pure morality; and without both of these they could not expect true loyalty. Ignorance led directly to vice, and these together to rebellion. In vain would the Government attempt to stop the evil, by simply opposing the arm of power to repress the lawless men. They must be instructed and drawn into union by the bonds of Christian love. Where people were the best taught, and most religious, they were the best and most useful subjects. They must give the Irish other prospects than they now had, of being called to pave our streets, conduct to our houses water and light, and gather in our harvests, and then to be told by advertisements, placarded on our walls, that if they applied to the parish for relief, they should be sent back to the land of potatoes.

In this Society an attempt is made to do the greatest quantity of good, at the least possible expense, and he believed from his heart, there was not a spot on the globe now visited by Christian benevolence, where 25 or £2600 was more profitably expended than the funds of this Society are in Ireland. He was sorry to hear that the Treasurer was so much as £500 in advance; but he was reminded of the answer given by the father of a large family to the inquiry, how he contrived to provide for so many children; "Easily enough," said he, "we all work for the youngest." They ought to imitate this man in his energy and cheerfulness; so far at least as to do what they could for the most necessitous Society. This idea had suggested to the Auxiliary Missionary Society in his own congregation, the propriety of sending them ten guineas. He concluded by congratulating them on the recovery of their valuable Secretary from his late illness, and his resumption of his very useful labours, and trusted that the assistance of his excellent colleague, would, with the blessing of God, greatly contribute to the prosperity of the Society.

The resolution was then put from the chair, and carried unanimously, as was the case with all the other resolutions.

The *Secretary* acknowledged the receipt of two sums, one from Edinburgh Bible Society, of £100, and another from the East Lothaine Bible Society of £20, sent by the Rev. Christopher Anderson.

The *Rev. S. Davis*, of Clonmel, then stood forward, and was kindly received by the Meeting. He said it was the most gratifying to him to be there. It was several years since he had the pleasure of addressing an assembly like the present. He rose to describe the nature of the arrangements which they had adopted. Their labours were chiefly successful among the descendents of the English and Scotch, who were mixed in a considerable measure with the aborigines of the island in every part of it, and thousands of these were ignorant of the gospel, and some had gone into the bosom of the Roman Catholic communion for want of other spiritual instruction. There were, however, some pleasing instances of the liberality of Roman Catholic priests towards Protestants that might be mentioned. Some Roman Catholics had made a disturbance at a place where there was a preaching. The priest was informed of it, and rebuked them for it on the next Sunday from the altar. He told them that he did not wish them to go to hear the preaching, but if they would go, they must demean themselves properly, or they should experience his displeasure. He was told by a Presbyterian minister of a Catholic priest who used to invite his flock to the chapel after performing mass, saying, "Now let us go and hear Mr. ——; he can preach a better sermon than I can." But it happened that a wrong-headed man, tempted by this conciliation, rashly proceeded to attack the leading tenets of popery. The priest and his congregation were, naturally, affronted, and would come no more. And that was with him a common remark, that if you attack them in an offensive manner, you may do more harm than good. There was a manner of doing things. He would stand as firmly as any man upon the principles of protestantism and the gospel; but they ought not needlessly to offend those to whom they were opposed. The first thing was to get them to embrace the gospel, and then they would freely give up their errors and troublesome and expensive superstitions. They had been greatly successful in the scriptural education of Roman Catholic children: they had in the schools about 7600 of them. In one town they had 300; and it was a delightful sight to see the boys reading, and the girls sewing. A friend who accompanied him wept for joy at the sight. He examined some of the boys, and their progress was astonishing. One of them had 75 chapters by heart. He could not

stop to hear them all repeated, but desired the boy to turn down the leaves, which was done. He then examined him in 20 or 30 chapters at random, and he found sufficient reason to believe that the boy knew the whole 75 chapters. Some could repeat 20, some 30, and some 40 and more chapters. He gave the first boy a Bible; and though he was a Roman Catholic he loved the book, and had subsequently refused 6s. for it. At another examination, the chief competitor for the prize was so ragged that he doubted the propriety of trusting him with the new book, lest he should out of absolute necessity dispose of it to buy himself clothes. The poor boy came up to him with tears in his eyes, and said, "If you will give me the Bible, Sir, I will not part with it, but I will show it to you every time you come this way. In these delights he had participated, though at a distance from his native home. The spirit of union prevailed among the brethren of all denominations. The Episcopalians, the Methodists, the Independents, the Baptists, the Presbyterians, were increasingly attached each to the others. Their principle was, never to use catechisms in the schools. The children knew nothing of him as a Baptist. His object was to make them proselytes, not to a sect, but to the Bible: and that was the general disposition of all his brethren. He could speak to the accuracy of that part of the Report which stated that those counties were the most peaceable which were the best instructed. But much as was done by ourselves and other societies, much more remained to be done. The Sunday School Society stated that they have 1761 schools, containing 167,000 scholars; and there were 11,628 teachers. But notwithstanding this, it appeared that in the county of Limeric alone, not more than one in 977 received religious instruction.

Lieut. *J. E. Gordon*, R. N. proposed the second Resolution, viz. "That this Meeting, sincerely desirous of conferring real and permanent benefits upon the sister kingdom, is increasingly satisfied of the correctness of the opinion lately expressed by a noble Earl, viz. that if any thing can be found to allay the terrors, and to heal the wounds of that unhappy country, it is the dissemination of the Gospel of Peace; and that the best mode in which that Gospel can be distributed, and the most likely to overcome the prejudices of the people, is to present it to them in their own tongue." He presented himself, he said, with considerable reluctance to the meeting, having entered the room without any intention of taking a part in its proceedings. Having, however, visited those parts of Ireland which are deriving benefit from the Baptist Irish Society's exertions, he was unwilling, when so particularly called upon, to withhold back from Ladies and Gentlemen present, the testimony of disinterested observation. He had attended to the operations of every Institution, which is at work upon the ignorance and moral degradation of Ireland; and the variety, as well as the power of the system, will justify the transfer of a figure, once applied to the militant church. It was varied as an army with banners; and with respect to the superstition and spiritual despotism with which it was tasked, it would ultimately prove "terrible as an army with banners." Speaking of the Baptist Irish Society as a component part of this general system, it was but justice to its plan and its exertions, to state that the schools in connection with it, held a very high rank in the scriptural catalogue. Indeed, he should say, that in point of order, and moral efficiency, they were inferior to none in the country. The plan of the society, comprehensively considered, was admirably adapted to the diversity of the ignorance, the superstition, and the determined opposition, which every scheme of religious and moral improvement must expect to encounter in that country; and having said this much of the plan in general, he would offer a few remarks on the principal heads which it presented. Among these, the adaptation of the Society's attentions to the Adult, as well as the Juvenile population, was a just and a necessary application of its benefits. In a general despair of making an impression upon the present, we had far too exclusively applied our exertions to the improvement of the rising generation; and he considered it a principal recommendation of the Baptist Society, that it had not abandoned this work of mercy as hopeless. He was satisfied, from experience and extensive observation, that much might be effected in behalf of the adult peasantry; and he would state, for the encouragement of gentlemen about him, that the London Hibernian Society (an Institution with which he was intimately connected) had brought upwards of 8000 adults under scriptural instruc-

tion, during the last winter, nine-tenths of whom were of the Romish Communion.

(To be continued.)

The remaining Resolutions were moved and seconded by the following ministers and gentlemen, viz. John Sydney Taylor, Esq. Rev. Mr. Gilbert, Secretary of the Irish Evangelical Society; John Poynder, Esq. Rev. Samuel Kilpin, of Exeter; Benjamin Shaw, Esq.; Lieut. Vickers, of the Royal Engineers; Rev. Mr. Blundell, of Northampton; Thomas Walker, Esq. Treasurer of the Irish Evangelical Society; Rev. Dr. Steadman; Rev. John Saffery; Rev. F. A. Cox. The Treasurer and Secretary were re-appointed; the Rev. George Pritchard was chosen to the office of joint-Secretary; and a Committee was elected. The Meeting closed with singing and prayer. Collected at the doors £56 12*s.* 5*d.* Towards the debt of £500 to the Treasurer, £130. Other sums were received from Auxiliary Societies, &c. &c. amounting, with the other sums mentioned, to £505. *"Surely from this time it shall be said, What hath God wrought!"*

Monies received by the Treasurer since March 25, 1823.

	£	*s.*	*d.*
Female Friend, by Rev. Mr. Shirley, Sevenoaks	5	5	0
Mr. James Collyer, per Ditto	1	0	0
Olney Penny-a-week Society, per Mr. Wilson	5	0	0
Thomas Key, Esq. Water Fulford	50	0	0
Rev. Mr. Brooks, Bewdley, per Dr. Ryland	1	10	0
Nottingham Auxiliary Society, by Mr Bardsley	8	4	0
A Female Friend at Berwick, per Rev. Mr Innes	1	1	0
Collected at Newbury, per Rev. Mr. Pritchard	23	11	10
Auxiliary Society at Rev. Mr. Gibbs's, Norwich	30	0	0
J. B. Wilson, Esq.	50	0	0
Collected by Mr. Ivimey at Brighton	14	1	0
Received from Rev. Dr. Ryland	7	3	0
From Colnbrook	0	17	4
Mr. Thomas and Sister, Peckham	2	2	0
Mr. George, Portsmouth	1	0	0
Oswestry Auxiliary Society	5	0	0
Carter-lane School, Dr. Rippon's, per Mrs. Burls	16	11	0
Lyme Library School, to Lady day	2	0	0
Ditto Do. to Midsummer	2	0	0
Kingston Auxiliary Society, by Mr. Ruff	18	0	0
Sundry Subscriptions, per Mrs. Phillips, Bristol	5	16	10
Ditto, per Mrs. Davis, Chepstow	1	19	8
Hackney Schoool—Rev. F. A. Cox's	8	0	0
Potter's-street, per Rev. Mr. Baines	5	0	0
Rev. Mr. Gray, Chipping Norton	2	2	0
Woolwich School, by Mr. Wates	10	16	3
Ben. Risden, Esq. Pershore	10	0	0
Goodman's-fields Auxiliary Society, per G. Morris, Esq. Treasurer	20	8	9
North End Crayford School	8	0	0
Baptist Irish Society, Carter-lane, Borough—(Moiety of a Sum collected by Miss E. Burls)	20	5	6
Collected by the Rev. Mr. Gough, Westbury Leigh, at Taunton, Plymouth, &c.	48	7	9½
Eagle-street Auxiliary Missionary and Irish Society, per Mr. George Bagster, Treasurer, One-third of its Funds	12	0	0
Penny-a week Society, Loughborough	1	5	0
Lion-street Female Missionary Society, per Rev. Mr. Chin	30	0	0
Mrs. Holland, Bristol	50	0	0
Ladies' Association, Sevenoaks	10	0	0
Female Association, Hammersmith, for the Hammersmith School, and circulating the Irish Scriptures among the Poor	18	8	8
Baptist Church, Worsted, Norfolk	2	2	0
Ditto, Neatshead, Ditto	1	5	0
Ditto, Fakenham, Ditto	3	13	0
Mrs. and Miss Davy (Norwich School)	16	0	0
From Saffron Walden, per Rev. Mr. Wilkinson	3	0	0
Collected by Miss Rogers, Eynsford Penny Subscription	2	10	6
H. S. by Rev. Mr. Rogers	1	9	6
Female Society, per Ditto	6	0	0
Female Baptist Missionary Society, East-lane, per Rev. Mr. Davis, Walworth	20	0	0
Dean street, Southwark, Female School	8	0	0
Tewksbury Auxiliary Society, by Miss Jones, Secretary	8	0	0

	£.	s.	d.
Maze Pond Female Sunday-school, towards educating Female Children in Ireland	1	3	6
Little Alie-street Female Auxiliary Society, per Rev. Mr. Shenston	20	10	0
By Ditto, from Children of the Sunday-school	1	0	0
A Free-will Offering to the Native Irish Schools	1	0	0
For promoting the Gospel in Ireland	1	5	0
Westerham Missionary Society	4	4	0
Do. Female Society, for a School, to be called the Westerham School	8	0	0
Rev. Mr. Gates, Sandhurst, Kent	2	2	6
The Henrietta-street Irish School	8	0	0
From Amersham, Bucks, per Rev. James Cooper	1	9	0
Free-will Offering from a few Females, in Aid of the Female Schools in Ireland	3	7	1½
Q in the Corner	1	0	0
John Bennett, Esq. Park-place, Lock's-fields	10	10	0
From Lymington, per Mr. Millard	14	0	0
Rev. Dr. Newman	10	10	0
Per Ditto—Contributions in Halfpence and Farthings from a Female Charity School in Bow	0	7	0
From Mr. James Hay, Bromley, near Bow	0	7	0
Collected by three young Ladies at Bow	5	6	6
Collected at Bradford, Wilts, by Rev. I. Davis	4	5	0
A few Friends at Melksham, per Do.	1	9	6
From the Missionary Box in the School of Mr. Yarnold of Ramsey	1	4	6
Friends at the Rev. Thomas Powell's, Mitchell-street, per Mrs. Lilwall	6	13	6
Female Friend, per Rev. J. Dyer	3	0	0
Mrs. Dyer, Frome, per Ditto	1	0	0
A Friend, per Rev. Mr. Griffin	1	0	0
Part of a Collection at Rev. Mr. Upton's, Blackfriars-road	10	0	0
A Moiety of Subscriptions from the Female Society at Mr. Giles's, Chatham, per Mrs. Judith Booth	16	3	6
From a Churchman, under the Signature of T. R. Y.	10	10	0
Mr. Thompson, Newcastle-under-Line	2	0	0
A little Master Shoemaker, one Year's Retrenchment from his very moderate Table Expenses	2	0	0
Keppel street Auxiliary Society, per Mr. Sweatman	20	0	0
Ladies' Auxiliary Society, per Mrs. Barber	100	7	6
Collected at the City of London Tavern	56	12	5
Remitted by Rev. C. Anderson	132	0	0
Received by the Secretary.			
Mr. Witheridge, Graham's-town, Cape of Good Hope	1	0	0
Mrs. Wyke, Abergavenny	1	1	0
Rev. Mr. Clark, Truro	1	0	0
Mr. J. Fenwick	1	0	0
Mrs. Hogg	1	0	0
Mrs. Fairweather	0	10	6
Watford Penny-week Society, per Mr. Young	5	0	0
Mr. Wood, Cork	1	0	0
Miss Dawson, Upminster	1	0	0
By Mrs. Sargent of Battle	3	10	0
Mr. Stean's Annual Subscriptions	2	2	0
Rev Joseph Hinde, Do.	2	2	0
Mr. Emons, Soham	1	0	0
Sums subscribed at the Annual Meeting towards removing the Debt of £500 due to the Treasurer.			
Rev. W. Shenstone	5	0	0
Joseph Butterworth, Esq. M.P.	5	0	0
Chapman Barber, Esq.	5	0	0
James Smith, Esq. Watford	10	10	0
Thomas Walker, Esq.	10	10	0
Rev. Dr. Steadman	5	0	0
Mr. J. Danford	5	0	0
Rev. Joseph Ivimey, (*Secretary*)	5	0	0
Mr. Burls (*Treasurer*)	5	0	0
Mr. John Satchell	5	0	0
Mr. J. Harris, Camberwell	5	0	0
Mr. Samuel Moore, Suffolk-street	5	0	0
Rev. N. E. Sloper, Park-place, Camberwell-grove	5	0	0
A Friend, per Mr. Hargreave's	10	0	0
Mr. Samuel Salter, Newgate-street	10	0	0
Mr J. Prosser, Charing-cross	5	0	0
Mr. John Chandler, St. Paul's Church-yard	5	0	0
Rev. R. Hogg, Kimbolton	5	0	0
Mr. Wm. Napier	5	0	0
Mr. John Cozens, Norwich	5	0	0
Mr. George Bagster	5	0	0
Rev. Mr. Atkinson, Margate	5	0	0
Rev. Mr. Kilpin, Exeter	5	0	0
Mr. William Cozens	5	0	0

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

ANNUAL MEETING.

The public services of this Anniversary of the Baptist Missionary Society were preceded, as last year, by an open Meeting of the Committee, held at the Missionary Rooms, in Fen-Court, Fenchurch-street. About sixty friends, chiefly ministers from the country, assembled on Tuesday morning, June 17, at eleven; when information was given respecting the affairs of the Society, and much friendly and beneficial conversation followed.

On Wednesday morning, at eleven, a large and highly respectable congregation assembled at Great Queen-street Chapel. The first hymn and a portion of scripture were read by the Rev. Mr. Chin; prayer was offered by the Rev. Dr. Rippon; the sermon was preached by the Rev. Dr. Steadman; and the Rev. Mr. Gaulter, one of the ministers connected with the chapel, concluded in prayer.

The text was Isaiah lii. 10. *The* LORD *hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.* The preacher noticed—the ultimate object aimed at—and the means by which it is to be accomplished. Under the *first* head he explained the terms in which it is here described, and expatiated with much animation on the glory of the prospect. Under the *second*, he shewed the power of God to be necessary to remove numerous and mighty obstacles,—persecuting laws,—corrupt systems of religion,—deep-rooted prejudices;—and also to provide suitable ministers for the work, both at home and abroad. Dr. Steadman concluded this serious and energetic sermon, by warning the audience against being satisfied with diffusing the light of science, or communicating temporal comfort, or imparting any benefit short of the gospel;—insisting on the necessity of acting a consistent part at home;—urging the union of all hearts and hands in encouraging missionary undertakings;—and pressing upon each individual the necessity of his seeking salvation for himself.

At six in the evening, a numerous and respectable congregation assembled at Surry Chapel. The Rev. Joseph Kinghorn of Norwich commenced in prayer, and the Rev. J. H. Hinton of Reading concluded. A very excellent and instructive discourse was delivered by the Rev. George Barclay of Irvine, who has long been numbered among the most active and zealous friends of the Society in Scotland. His text was Numbers xiv. 21. *As truly as I live, all the earth shall be filled with the glory of the* LORD. From these words of Jehovah to Moses, Mr. Barclay spoke of—The GLORY mentioned in the text; the manifestation of divine beauty; the glory of the moral attributes of the Godhead, as displayed in the person and work of the Redeemer.—The PROSPECT presented to our faith; the extensive and universal diffusion of this glory throughout the world.—The ASSURANCE that this prospect shall be realized; the oath of God; a solemn asseveration but seldom employed in the scripture, in which all the attributes of Jehovah, nay, his very existence, is pledged for the fulfilment of his word.

On Thursday morning, at nine, a prayer-meeting was held at Eagle-street, for the special purpose of imploring the Divine blessing on the Society and its Missionaries. Prayers and intercessions, with thanksgivings

were presented by the Rev. Messrs. Gough of Westbury, Macfarlane of Trowbridge, and Davis of Walworth, and an excellent and animated address was delivered by the Rev. J. Wilkinson of Saffron Walden.

Immediately after the prayer-meeting, a very large and respectable assembly met at the Chapel in Great Queen-street, to hear the Report of the Committee, and to transact the usual annual business of the Society. Two stanzas of the hymn "Salvation! Oh the joyful sound!" were first sung; and a blessing on the proceedings of the day was implored by the Rev. James Hoby. Then Benjamin Shaw, Esq. Treasurer to the Society, was called to the Chair.

Mr. *Shaw* congratulated the Society, now in the thirty-third year of its existence, upon the arrival of another annual meeting. He would not anticipate the Report about to be read, but he could not help now adverting to one circumstance announced in it, which would afford great and general pleasure. The Committee, it was well known, had been under the necessity of borrowing a considerable sum of money in order to carry on the operations. Two years ago this debt amounted to £5000; and £3000 of it remained unpaid at the last anniversary. But a plan had been since proposed of a separate subscription for discharging this debt, payable only in case enough should be subscribed to discharge the whole. Thus every subscriber set down his name with the assurance that if his subscription should be called for, the debt would certainly be annihilated. Mr. Shaw had the satisfaction of informing the present meeting, that this most desirable object had been attained; and that such had been the liberality of christian friends of various denominations, that there was even a surplus beyond what was required for liquidating the debt: at the same time he could also add, that the subscriptions for general purposes had sustained no diminution, but had even increased to an amount beyond that of any preceding year. This he could not but regard as a signal answer to prayer, and a loud call for thankfulness to God. The origin of the Society had its foundation in prayer, and all its progress ever since had been closely connected with prayer. But though the funds are now in so favourable a state, the friends of the Society ought not to relax their exertions. Though much good has been done, much remains to be done. Commands to act are connected with promises of success. Divine power supersedes not human means. God honours men by employing them to bring about his purposes. Nor does the expectation of a speedy accomplishment of divine predictions supersede or diminish our duty to pray for the predicted events. It was when Daniel *understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet*, to be nearly expired, that he *set his face unto the Lord* to pray the more earnestly and particularly for the restoration of Jerusalem. So the promises of the universal spread of the gospel, and any signs we perceive of their advancing fulfilment, should operate as motives to an increased fervency of prayer for that blessed consummation.

The Report was then read from the pulpit by the junior Secretary. It contained an interesting account of the present state of the Missions in various parts of the Continent of India; in Ceylon, Java, and other Eastern islands; and in the West Indies; with statements of a financial nature, and domestic proceedings and arrangements. Though rather long, it was not found tedious, but was heard by the Meeting with close attention and great interest.

The Chairman, as Treasurer, then read an Account of the Receipts and Disbursements; which was received by the Meeting with evident marks of high gratification. The subscriptions and donations for the past year amounted to more than £14,400; and there was a balance of £1200 in the hands of the Treasurer.

The following Resolutions were then successively moved, seconded, and carried unanimously.

I. On the motion of the Rev. Joseph Kinghorn of Norwich, seconded by William Carus Wilson, Esq. M.P.;

"That the Report now read be adopted and circulated; and that this Meeting acknowledges, with gratitude and joy, the proofs of a divine blessing attending the labours of the Society, particularly in the West Indies."

II. On the motion of the Rev. George Barclay of Irvine, seconded by

the Rev. John Leifchild of Kensington;

"That this Meeting unfeignedly rejoices in the success of the plan for liquidating the debt of the Society; and presents cordial thanks to all who have contributed for that purpose; as also to those ministers and other friends, who, in various ways, have exerted themselves during the past year in support of the Society."

III. On the motion of the Rev. Edward Irving, M.A. of the Caledonian Church, London, seconded by Joseph Butterworth, Esq. M.P.;

"That the sincere thanks of this Meeting be presented to those gentlemen who have conducted the affairs of the Society during the past year;—that the Treasurer and Secretaries be requested to continue in their offices;—that Mr. William Beddome, Mr. John Danford, and Mr. Joseph Hanson, be the Auditors;—and that the following be the list of the Committees for the year ensuing.

General Committee.

Rev. Christopher Anderson, Edinburgh.
George Atkinson, Margate.
George Barclay, Irvine.
Isaiah Birt, Birmingham.
John Birt, Manchester.
Thomas Blundell, Northampton.
Thomas Coles, Bourton.
F. A. Cox, Hackney.
T. S. Crisp, Bristol.
T. C. Edmonds, Cambridge.
Moses Fisher, Liverpool.
William Giles, Chatham.
Wm. Gray, Chipping Norton.
Thomas Griffin, London.
Robert Hall, Leicester.
J. H. Hinton, Reading.
James Hoby, London.
Reynold Hogg, Kimbolton.
Richard Horsey, Wellington.
Thomas Morgan, Birmingham.
William Nicholls, Collingham.
William Innes, Edinburgh.
Joseph Ivimey, London.
John Jarman, Nottingham.
Joseph Kinghorn, Norwich.
William Newman, D.D. Bow.
George Pritchard, London.
Henry Page, Worcester.
Thomas Roberts, Bristol.
John Saffery, Salisbury.
W. Steadman, D.D. Bradford.
Micah Thomas, Abergavenny.
James Upton, London.
Wm. Winterbotham, Horsley.
Messrs. G. F. Angas, Newcastle.
Chapman Barber, London.
Thomas Bickham, London.
William Burls, London.
John Deakin, Birmingham.
James Deakin, Glasgow.
Joseph Dent, Milton.
R. Foster, Jun. Cambridge.
W. B. Gurney, London.
Joseph Gutteridge, London.
Joseph Hanson, Hammersmith.
Thomas King, Birmingham.
James Lomax, Nottingham.
John Marshall, London.
Thomas Potts, Birmingham.
Edward Phillips, Bath.

Central Committee.

Rev. Thomas Blundell.
F. A. Cox.
T. C. Edmonds.
William Gray.
William Giles.
Thomas Griffin.
J. H. Hinton.
James Hoby.
Joseph Ivimey.
Joseph Kinghorn.
George Pritchard.
John Saffery.
James Upton.
W. Winterbotham.
Messrs. Chapman Barber.
Thomas Bickham.
William Burls.
W. B. Gurney.
Joseph Gutteridge.
Joseph Hanson.
John Marshall.

Corresponding Committee.

Rev. J. Acworth, Leeds.
E. Clarke, Truro.
Owen Clarke, Taunton.
E. Daniel, Luton.
D. Davies, Lincoln.
B. H. Draper, Southampton.
R. Edminson, Bratton.
C. Evans, Anglesea.
John Geard, Hitchin.
S. Green, Bluntisham.
W. Hawkins, Weymouth.
J. Hemming, Kimbolton.
Mr. C. Hill, Scarborough.
Rev. S. Kilpin, Exeter.
John Mack, Clipston.
T. Middleditch, Biggleswade.
C. T. Mileham, Portsea.
James Millard, Lymington.
W. H. Murch, Frome.
J. Payne, Ipswich.

Rev. R. Pengilly, Newcastle.
Richard Pryce, Coate.
H. Russell, Broughton.
J. Singleton, Tiverton.
Mr. T. Thompson, Newcastle-under-Line.
Rev. T. Thonger, Hull.
T. Tilly, Portsea.
W. Tomlin, Chesham.
T. Waters, Pershore.
J. Wilkinson, Saffron Walden."

IV. On the motion of Edward Phillips, Esq. late of Melksham, seconded by the Rev. John Howard Hinton of Reading;

"That this Meeting has heard with regret of the death of several excellent Missionaries in connection with the Society; and respectfully invites all the friends of the Mission to join in fervent prayers that the Lord of the harvest will raise up many labourers, qualified by his grace to enter upon this great work; and grant a large measure of his Spirit to all who are engaged in missionary labours both at home and abroad."

V. On the motion of John Sheppard, Esq. of Frome, seconded by the Rev. John Arundel, one of the Secretaries to the London Missionary Society;

"That the best thanks of this Meeting be presented to the Trustees of this Chapel, and to the Rev. Rowland Hill and the Trustees of Surry Chapel, for their kindness in accommodating us with their places of worship on the present occasion."

VI. On the motion of the Rev. S. Kilpin of Exeter, seconded by the Rev. William Giles of Chatham;

"That the next Annual Meeting of the Society be held in London, on Thursday, June 24, 1824.

VII. On the motion of the Rev. James Hoby, seconded by the Rev. Jabez Bunting, M.A.;

"That the thanks of the Meeting be presented to Benjamin Shaw, Esq. Treasurer, for his able conduct in the chair this day."

The Rev. *Joseph Kinghorn* began by remarking the happy difference between our situation now, and that of those who lived two centuries ago. Our predecessors in religious profession could not then have assembled as we have, at noon-day, for purposes like those for which we are met. They laboured; we have entered into their labours; nor do we think of our superior advantages as we ought. Our happy circumstances, in the enjoyment of Bibles and ministers, and christian ordinances, and the internal possession of divine grace, call upon us all to bless the Lord with all our souls. And after hearing the Report now read, ought we not to feel peculiar gratitude that any exertions made from this little island are so successful, that our prayers are so answered? *If the Lord meant to destroy us, he would not have shewed us such things as these.* On reviewing the progress of true religion, we find its effects much the same in all classes of men; whether in proud Brahmins, or ignorant Negroes. These indeed Christianity elevates. Persons in the lowest depths of human degradation, and destitute of all intellectual cultivation, when under the influence of divine grace, often rise to a degree of mental elevation which nothing but true religion can ever reach.

The two principal topics of the report, are—the translations of the scriptures—and the various stations of missionaries. We know the value of Bibles: a good man must have a Bible; he cannot do without it: and a bad man needs one, to make him better. How necessary then that the scriptures should be translated into the various languages of men, and what cause for satisfaction that so much has been done in this way! Suppose that only twenty-five years ago any person had ventured to express a hope, that, within a quarter of a century, the whole New Testament would be published in twenty-one of the dialects of India, and those by far the most extensive and important—should we not have regarded it as the anticipation of a sanguine mind, and have pronounced it too improbable to hope its being realized? But all this is now accomplished, and considerably more. Even the language of China, hitherto deemed inaccessible, except to a few commercial men for purposes of trade, that language of monosyllables, differing essentially from all the other dialects of men, is now enriched with a translation of the whole scriptures; a treasure infinitely more valuable than any it possessed before. What is most remarkable in this process of translation is, that a kind of new idea appears to have been struck out by the Serampore missionaries, who have con-

trived a method of translating the scriptures with greater expedition than had ever been previously known. They have erected, if the expression may be allowed, a sort of translating machine; and thanks to the Divine Goodness that has spared their lives to its completion. It is now complete and in full work. Oh that its operations may incessantly be continued, and that the work of instruction may go forward till there shall not be a man without a Bible, nor a child without ability to read it! Then indeed improvements may be made by good men touching and retouching the various versions, but otherwise translations will cease, and nothing will remain but to multiply the copies for successive generations of readers.

But there is another work which will not so soon be finished. Beside Bibles, Missionaries are wanted also. Let us attend to primitive principles and practices: in following these we are always safe. For the conversion of the world, Christ himself sent forth men at first, inspired men. The plan is not altered since: men are made the instruments of sending forth successors. We must not only put a book into a man's hand, but must point out to him what he perhaps would not read at all, or would read without due attention. Suppose all your ministers were at once to be removed from this land, what would you say, how would you feel? Would they not be missed? The regard shewn to ministers here proves the value of missionaries. How must we admire the disinterested spirit and feelings of men who, from all the enjoyments of London, are willing, for the sake of the gospel, to go into the most unfriendly climes, and among the most savage tribes, not knowing but that they may be immolated on the altar at the next festival which they may celebrate to their idol gods!

What God has done among the poor negroes in the West Indies is truly wonderful. One church containing *two thousand seven hundred members!* Ministers who preside over the largest churches here may well be astonished. More Missionaries are wanted, but the funds have not allowed the Committee to send more. The prospect is now brighter. And where God opens such a door, we ought to go in.

The liberality of our friends north of the Tweed, demands my particular acknowledgment. Mr. Crisp and myself, who went into Scotland last summer, were highly gratified, both on our own account and on that of the Society. A journey of near one thousand five hundred miles must necessarily be attended with much fatigue; but every thing unpleasant was more than counterbalanced by the kind reception we every where found in the houses and hearts of our christian brethren. The personal respect with which we were treated, the patronage of our cause, and the generosity of the contributions, made impressions upon our minds which we shall not forget.

But exertions must still be made. Auxiliary Societies and Associations should be carried to a greater extent than they have yet been. The churches will not fail us, provided the object be evidently a good *missionary* object. But of this we ought to be very clear. Then they will not be backward *to come to the help of the Lord against the mighty.*—What is chiefly to be recommended is *steadiness.* This may be thought a common-place virtue; but it is of prime importance. Steadiness in prosecuting a good cause is beyond ingenuity in forming a great and plausible plan. Let us act steadily, and steadily pray for prosperity, which God alone can give; let us pray for the perseverance, joy, hope, and success of Missionaries; and may fresh reasons for gratitude and joy be daily experienced!

William Carus Wilson, Esq. M.P. had no intention of speaking on this occasion, but could not refuse to testify his cordial regard for so good a cause. A signal proof of its commanding merits he thought had been furnished some time ago, by a writer of considerable ability, in the Quarterly Review: who, after having spoken of the missionary spirit and of missionary enterprises in general in a disrespectful and almost contemptuous manner, yet when he proceeds to a particular examination of the proceedings of the Baptist Missionaries, speaks of Carey, and Marshman, and Ward, and their stupendous labours, in terms of high admiration, and almost admits the work they are engaged in to be of God. The success in the West Indies, announced in the report, was great indeed, and worthy of particular observation. Who could be insensible to the wrongs of Africa, to the evils of slavery? It was a foul blot upon this country that so many of its sons have contributed so largely to these enormities; but this country also contains those whose efforts have been exerted,

and whose prayers have ascended for the relief and removal of them. Fresh importations of slaves by British subjects is now prohibited, but much remains to be done. What greater recompense, however, can be made to the victims of past injuries than by sending them the gospel? Thus to multitudes their captivity and slavery have issued in their good, and their *light affliction* (light compared with everlasting misery) has been overruled as a way to *an exceeding and eternal weight of glory.*

The Rev. *George Barclay* considered occasions like this as throwing around us a kind of moral atmosphere. We inhale an air purer than common, and enjoy feelings unusually delightful. Such scenes may well heighten our pleasures, and soothe our pains, and make even the dying countenance beam with satisfaction. What a gloomy and degraded spectacle did the continent of India present to our view a few years ago: all enveloped in gross idolatry; millions of idols, and their votaries hundreds of millions, all destitute of spiritual light and life. Ah! little do we think what abominations and miseries idolatry includes. But we have lived to witness the dawn of a brighter period, and to see that the accursed chain of the caste is not able to hold those whom God deigns to loose. Perhaps it may not be generally known, that yesterday commenced the annual festival of Juggernaut. While we are meeting here, think what crowds are assembled there. But this is a declining cause; ours is an advancing one. We are more affected by providence than by promise; but the Divine promises are infallible. We have now one instance in the prosperity of our funds. *He shall live, and to him shall be given of the gold of Sheba.* Then let us add, *prayer also shall be made for him continually, and daily shall he be praised.*

The *Rev. John Leifchild* came to the meeting without any intention of speaking, or any intimation that he should be called forward; but his regard for this institution would not suffer him to refuse an application to appear publicly in its support. These meetings have chiefly to do with the state of the heart and feelings. Our judgments have long been convinced of the duty of promoting missions. There have been times indeed, when some among us gravely contended, that the time was not yet arrived; that because God permitted the heathen to remain without the gospel, so should we; and that to attempt their conversion, would be taking the work out of his hand; forgetting, or not considering, that God had resolved to send the gospel through the world by the instrumentality of his people. Some of these objectors complained of the noise and bustle of missionary preparations; and quoted against us the building of Solomon's temple, which rose silently and majestically, without the din of axe or hammer: as if the heathen were to be converted by magic, idolatry dissolved by a charm, and the truth circulated round the earth in a whisper. But these times are past; the actual success and splendid triumphs of missionary societies, have silenced these objectors, and reduced their number: if a few still remain, they are only like the gleaning of an olive tree, one or two on the topmost bough. A contrary sentiment now prevails throughout the christian church; christians in general have come to a clear and powerful conviction, that it is a duty incumbent on all the followers of Jesus, *now* to support all Missionary exertions to the utmost of their power.

But in matters of religious duty, it is not enough to have the judgment convinced: the heart, by intercourse with the world, and the excitement of its passions by different objects, is too apt to render the conviction feeble and inoperative. And if there is danger of this in the business of our own salvation, notwithstanding the alarms of conscience, and the sense of self-interest, the expectation of personal benefit, and the fear of personal injury, can we wonder that the mind should relax in its efforts for the conversion of others, and those living at the extremities of the globe? Hence the necessity of these meetings, where by a report of past proceedings, and mutual exhortations and encouragements, our ardour may be rekindled, and our energies afresh consecrated to this cause. And who can have heard the interesting and encouraging report of to-day, and the animating appeals that have followed it, without feeling that he has done nothing hitherto, compared with what he might have done, and ought to have done; without resolving, not merely upon a renewal of his efforts, but upon increasing them, if it were possible, a thousand fold? I am ready to say,

in the ardour of my feelings,—"Missionary cause! the cause of my redeeming God! O may I live no longer than I live to thee!"

Your Society has illustrated a most important principle in the divine government; I mean, the choice of instruments that the world is apt to despise. Look at India, the polished empire of idolatry, the storehouse of ancient learning, the seat of philosophic pride. The gospel has been introduced there; it is gaining ground; its sentiments are becoming embodied in the various languages and dialects of its numerous inhabitants; they have been transfused into the minds of many of the young, and of others of mature age; and the mighty, the invincible band, as it has been called, of Caste, is already giving way. These are the facts of the case. By what means has such a state of things been produced? Not by men of power, rank, influence, or splendid endowments; but by a few humble, plain, devoted men of God. I do not undervalue your Missionaries by thus describing them. I am persuaded they will themselves be the first to say; "Not by might, nor by power, has this been done; but God hath chosen the weak things of the world to confound the mighty, and things which are not, to bring to nought things that are, that no flesh should glory in his presence."

Not many years ago an eloquent individual in the most respectable assembly of this nation, poured contempt on these proceedings. He described the Missionaries, "as apostates from the loom and the anvil; as renegadoes from some handicraft employment; as crawling forth from the holes and caverns of their original destination, like maimed and crippled gladiators, to combat with the expert and polished brahmins." And he asked, in a tone of defiance, "What is to be expected from these enterprises but shame and discomfiture? What can these men do for the conversion of India?" We answer, let him go and see what they have done, or rather, what God has done by them; and let him calculate no more exclusively on human resources. Enough has been done to warrant the hope that at no very distant day, Christianity will prevail throughout the whole of India, and that a glorious fabric will be raised to its honour, of which this Society may justly be considered as having laid the foundation.

But to-day we look farther than India; and truly animating is the object of our Meeting. I admire and love the feeling and spirit manifested in this country in favour of freedom, civil and political. But we take higher ground; we meet to promote the freedom of the world from the unlawful dominion of the prince of darkness. We are united to supply men with the sword of the spirit, the shield of faith, the helmet of hope, the panoply of God; that the usurper may be driven from his seat, and the lawful king be established on the throne of every heart.

The *Rev. Edward Irving, M. A.*

"If I had concentrated within myself, the piety and zeal, the learning and knowledge of all your Missionaries; and if I had power of language and comprehension of mind, to exhibit pictures of the barbarism which they have seen, and the depths of ignorance on which they have looked, then should I be qualified to discharge the office devolved upon me. But I must beg the indulgence of this Meeting, and request that the kindness expressed for my native country, and the church to which I have the honour to belong, may be extended to me; and that my speech may be considered as expressive of the sentiments and feelings entertained towards this cause in that country, and in that church. From my own connection and acquaintance with religious people in Scotland, I can assure you, that no society has more of their affectionate gratitude and sincere respect, than yours; and while you send thither such representatives, men of primitive piety and apostolic simplicity, who bear upon their persons the marks of learning and study, you need not fear a diminution of their regard, but may expect the same proofs of attachment to be repeated.

Your Society has great claims. Personally unconnected as I am with you, I may venture to speak of what some of the gentlemen who have preceded me, have, from motives of delicacy perhaps, forborne to mention. Your Missionaries have translated the whole of the New Testament into twenty-one of the dialects of India. Though drawn from the lowest ranks of society here, they have come into collision with the highest dignities

there. The public authorities have honoured them, and committed to them the superintendance of the noblest youth in that country. Your Missionaries have penetrated the secrets of Indian Mythology, have drawn forth from unexplored recesses what the researches of learned men could never before reach, and have exposed in all its enormity, the iniquity of that system which used to be held up to European admiration as a model of primitive simplicity. Sterne says, "If I had met him habited as a brahmin on the plains of India, I would have bowed down and done him reverence." This, a few years ago, was the general feeling in this country, but a very different feeling prevails now. Who has enabled us to legislate for that country, which in former days we were not able to do? Your Missionaries. It must not be forgotten that your Missionaries have taught, not only religious knowledge, but knowledge profane: they have taught Hindoos the institutes of European science, and prepared them to receive the pure gospel, which leads men to the service of God.

I had almost forgotten that this motion refers to the Committee. The Committee occupy one of the noblest stations towards all parties, both at home and abroad. They are in some respects legislators for hundreds of thousands, for millions of human souls. The cause is high and honourable, and the trouble is not to be compared with the reward. At home they have to arrange plans, to meet objections, and to keep up that spirit, without which the society cannot prosper at home or abroad. May its prosperity continue and increase, till eastern and western climes shall be brought to unite in the song of Moses and of the Lamb!

Joseph Butterworth, Esq. M. P. offered a hearty welcome to the society on their meeting in a Methodist Chapel. This is a specimen of what God has done in putting an end to the strife of tongues which formerly prevailed so much among different religious parties. The Divine wisdom is often to be seen in permitting differences among christians. The difference between Paul and Barnabas led to the spread of the gospel in different directions. And the existence of various Missionary Societies causes more labour to be performed than could be performed otherwise. What society, what treasurer, what secretaries, what committee of any one society, could do the work now done by all? But it is truly delightful to meet together, to countenance each other, and to help each other forward, in the common cause. We had been reminded of the building of Solomon's temple, and had been told that our Missionary undertakings should be conducted with similar quiet. It is true the temple was reared without the sound of hammer, or axe, or any tool being heard during its erection: and so, if we must make the comparison, our Missionaries in foreign lands are pursuing the even tenour of their way, without any bustle or noise. But the materials for the temple were all prepared before they were brought to the place where they were to be laid; and was it to be supposed that the masons employed in hewing and squaring the stones, made no noise with their hammers; or that the cedars of Lebanon were felled and wrought without the sound of an axe? Neither could we prepare for missions abroad without any stir or noise at home. Mr. B. had great satisfaction in mentioning, that on the preceding evening an attack had been made on one of the abominations of India in the British Parliament. The *Burning of Widows* had been made the subject of discussion, and he trusted that ere long, it would be stopped by legislative authority. Mr. B. concluded by exhorting the Society to be zealous, active, and prayerful, and not to doubt of increasing resources and success.

The *Rev. J. H Hinton*, in seconding the 4th Resolution, remarked that the topics of the preceding resolutions had all been pleasing, but there is no mortal scene that may not be overclouded and saddened. We have seen the wilderness and solitary place glad, and the desert becoming as the garden of the Lord. But in this garden there is a sepulchre. Several Missionaries have been taken away by death. Scenes of mortality are not all alike distressing. We mourn for infants whom we love, but not without joy that they have so soon escaped from the ills of life. When the aged die in the Lord, we regard them as removed in a good old age, to that world where the weary are at rest. We look at other deaths often with great anguish, especially when

persons die in the prime of life and the vigour of intellect, with large prospects of usefulness before them. But what is so melancholy as a Missionary's grave? Missionaries have died, when, after great exertions and expense, and a long course of labour, they were just prepared for their work, and a door was just opened before them. But we must not indulge sorrow. God's resources are infinite to provide other instruments. Does not this appeal to young men who long for the conversion of the heathen? But not only are Missionaries removed. The fathers of this Society, where are they? FULLER and SUTCLIFF are gone to their rest; and RYLAND is on the verge of eternity; a man, whose presence at these meetings has often delighted as well as edified us, and whose absence to day leaves a blank in the feelings of our hearts. And as these founders of the Society have retired, and are fast retiring from their useful stations, so those who now conduct its affairs, will, ere long, be gathered to their fathers. Then let us who are now the juniors in the connexion, prepare to occupy their places. And for myself, with the example of a revered father before me, I am ready to give my own pledge, and as on the high altar this day, to vow attachment to the Society, and active devotion to its service as long as I live. Perhaps the consummation we so ardently long for, may not be so near as we expect. Perhaps several generations may pass away before the world be completely evangelized, and all the earth see the salvation of God. But the ultimate accomplishment of the divine promises is certain. To us it belongs to go on with the work we have begun. *Whatsoever thy hand findeth to do, do it with thy might. Be stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.*

The *Rev. John Arundell* professed the most ardent attachment to this Society. He had always looked up to it with peculiar regard, as taking the lead in translating those scriptures, which, when Missionaries die, still remain, to be spirit and life to successive generations: the word of our God liveth for ever. Who can have heard the Report of this day, pure in diction, chaste in style, and splendid in statement, without being constrained to say, *It is good to be here?* Such occasions as the present call our thoughts back to the days of primitive Christianity, when the disciples were all of one heart and mind, and had all things in common. I feel a satisfaction in identifying myself with this Society; I rejoice in its successes, and mourn over its sorrows. May it prosper more and more! *May every valley be exalted, and every mountain be made low; may the glory of the Lord be revealed, and all flesh see it together!*

The Rev. *Jabez Bunting* would have been happy, if the time were not so far advanced, to express all the respect and goodwill which he felt towards this Society. *Goodwill* indeed was too cold a term to represent what he felt. When he contemplated the agents they had employed, and the success they had obtained, his heart glowed with gratitude to God for the service they had rendered to the common cause of Christianity. On the present occasion he would particularly congratulate them on their freedom from debt: they had done nobly and exemplarily; he hoped they would go forward and continue their exertions. We are all in debt to the missionary cause, and the debt we owe is large, only to be paid by instalments; an instalment was just payable in the collection now about to be made, and he hoped and trusted it would not be small. He had heard of a miser, who, having a broken sixpence that he would not part with, employed a silversmith to mend it, and for this was charged sevenpence. So, Mr. Bunting added, it was his firm persuasion that every sixpence withheld from the missionary cause that ought to be given to it, would in some way or other, by the arrangements and visitations of Providence, be made to cost us sevenpence. On the contrary, *there is that scattereth, and yet increaseth.*

The various speeches were received with marks of great satisfaction. The other gentlemen merely moved and seconded the different Resolutions without any speeches, or with only a few words. The Treasurer briefly and suitably acknowledged the vote of thanks to himself, as Chairman; and the Meeting closed as usual, by the whole assembly standing and singing the 117th Psalm: "From all that dwell below the skies, &c."

Contributions received by the Treasurer of the Baptist Missionary Society, from May 20, to June 20, 1823, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Missionary Box, at Mrs. Key's, Wardrobe-place	0	16	6
Irvine, &c. Friends, by Rev. George Barclay	14	10	0
Kent, Auxiliary Society, by Mr. Brindley, Treasurer	184	7	2
Church-street, Blackfriars, Auxiliary Society, by Mr. Pontifex	36	5	10
Voluntary Contributions of the Children in the Baptist Free School, Fetter-lane, by Mr. Kendrick	7	11	6
Norwich, Auxiliary Society at Rev. J. Kinghorn's	33	3	1
Young Gentlemen at Mr. Brewer's School	4	19	7
Sheffield, Auxiliary Society, and Subscriptions	26	5	0
Bedfordshire, Baptist Association, voted at their Annual Meeting, 1823	5	0	0
Bromsgrove, Auxiliary Society, by Mr. Scroxton and Miss Carpenter	16	0	0
Royston, Subscriptions, &c. by Mr. John Pendered	12	9	0
Hackney, Auxiliary Society, by Mr. William Fox	41	6	0
Fakenham, Collection, by Mr. Thompson	3	12	10
Liverpool, Auxiliary Society, by Mr. Rushton, on account	150	0	0
Sherborne, Subscriptions, by Benjamin Chandler, Esq.	5	5	0
Gloucestershire, Auxiliary Society, by Mr. Drayton	24	3	10
Eagle-street Auxiliary Society, by Mr. Bagster	24	0	0
Woolwich, Auxiliary Society, by Mr. Gardner	19	1	6
Goodman's-fields, Auxiliary Society, by George Morris, Esq.	40	0	0
Mrs. Macleod, by Henry Drummond, Esq. Donation	10	0	0
Kingsbridge, Sundries, by Rev. J. Nicholson	2	4	10
North of England, Auxiliary Society, by Rev. R. Pengilly	53	8	6
Wellington, Somerset, Penny-a-Week Society, by Rev. J. Baynes	6	0	0
Loughborough, Collection and Subscriptions, by Rev. G. Capes	30	15	0
Wallingford, Ditto by Rev. J. Tyso	23	13	0
Wantage, Ditto by Rev. J. Jackson	6	0	0
Birmingham, Contributions, by Mr. King	20	12	7
Thorpe, Essex, by Rev. J. Wilkinson	1	0	0
Friend, by Rev. Thomas Griffin	4	0	0
Collected by Mrs. Elvey	10	10	0
Carter-lane, Auxiliary Society, one Moiety of Subscriptions, by Miss Jane Burls	20	5	6
Colchester, Auxiliary Society, by Mr. R. Patmore	15	18	1
Staffordshire, collected by Rev. J. Saffery	80	2	1
Sunday School Missionary Box, Henrietta-street, by Miss Keen	1	1	0
Dudley, Penny Society, by Rev. C. Hardcastle	5	0	0
Ladies at Mrs. Hutchings's School	1	5	0
Little Alie-street, Female Auxiliary Society, by Rev. William Shenston, one Moiety of their Funds	20	10	0
Anonymous, collected	1	0	0
Dorman's Land, Collection, by Rev. Mr. Chapman	14	10	0
Irthlingborough, Northamptonshire, Free-Will Offering, collected at Monthly Missionary Prayer Meeting, by Rev. Thomas Allen	5	0	3
Bessels Green, Collection, by Mr. Fletcher 5 8 0			
Teachers and Children, Sunday School, by Mr. Ring 2 8 6	7	16	6
Amersham, Auxiliary Society, by Rev. James Cooper	17	4	6
Missionary Box, by Mrs. Shaw	2	16	0
Lion-street, Walworth, Female Auxiliary, by Rev. J. Chin	60	0	0

				£	s.	d.
Isle of Ely, Half Collection at half yearly Meeting of the associated Ministers at Burwell				2	10	0
Isleham, a few Friends, by Rev. John Reynolds				3	0	0
Byfleet, Friends, by Mrs. Bowyer				1	10	0
Crayford, Female Missionary Society, by Mrs. Smith				5	5	0
William Manfield, Esq. Denmark Hill			Donation	10	0	0
Q in the Corner				1	0	0
W. W. C. Wilson, Esq. M.P. Casterton, near Kirkby Lonsdale, Westmoreland			Donation	2	2	0
Collection at Queen-street Chapel	104	1	10			
Surry Chapel	90	4	2			
Eagle-street Meeting	8	0	0			
Annual Meeting	103	13	10			
				305	19	10
Walworth, Female Baptist Missionary Society, at East-lane				20	7	3
Edinburgh, Sundries, by Rev. C. Anderson				175	9	1
Hants and Wilts, Assistant Society, by Rev. J. Saffery—						
Basingstoke	1	10	0			
Crewkerne	2	15	0			
Lyme	12	10	0			
Milbourne Port	6	3	0			
Overton	4	0	0			
Poole	4	4	0			
Salisbury	28	3	0			
Sherborne	6	0	0			
Wincanton	11	17	2			
Yeovil	10	10	6			
				87	12	8½

TRANSLATIONS.

				£	s.	d.
Edinburgh, by Rev. C. Anderson, Bible Society	300	0	0			
Sundries	14	6	0			
				314	6	0

NATIVE SCHOOLS.

	£	s.	d.
Edinburgh, Sundries, by Rev. C. Anderson	2	1	0

FEMALE EDUCATION.

	£	s.	d.
Greenock, Female Society, by Mrs. Scott	15	0	0
Friends, by Mrs. Arnold, Bankside, Southwark	8	4	6
Ladies at Maze Pond, for Native School, by Mrs. Gouldsmith	20	0	0

TO CORRESPONDENTS.

The thanks of the Committee are presented to Mr. C. N. Wawn, and Mr. John Fenwick, of Newcastle-upon-Tyne; to the Rev. W. Anderson, Blair Logie, Perthshire; to Mr. Silas Barton, of Wallop, Hants; and to Mr. Harris, of Camberwell, for various Books, intended for the Missionary College at Serampore.

Several other Contributions, not included in the above List, will be acknowledged next Month.

J. BARFIELD, Printer, 91, Wardour-Street, Soho.